

THE ACADEMY.

A Record of Literature, Learning, Science, and Art.

"INTER SILVAS ACADEMI QUÆRERE VERUM."

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General Literature.

THÉOPHILE GAUTIER.

IF *Les Jeunes France* had gone to Sir Piercie Shafton for their vocabulary (and they often went further and fared worse), they might have called *Théophile Gautier* "our Resipiscence," though he was the author of *Mademoiselle de Maupin*, which has fair claims to be regarded as the most audacious book of a singularly audacious movement. "Our Good-nature" would perhaps have been a more appropriate, certainly a more obvious, sobriquet, and it would have at bottom included the other. He had a very rich and wholesome nature, which he was not long in discovering was really enough to live upon, and as he grew older, he returned to it with increasing satisfaction. It must be added that the circumstances under which his talent first produced itself were of a kind to give full play to his irreverence and a frankness so unscrupulous as to approach to cynicism, and that the excess of every kind of stimulus which surrounded him had brought on a crisis of over-excitement morbid in proportion to the intense vitality and robust constitution of the patient.

The works of this "period of storms and stress," published during the early years of the revolution of July, are morbid whenever they are serious; *Albertus* (the subject of which was repeated with an immense gain in clearness and suavity in a prose *nouvelle*, *La Morte amoureuse*) is perhaps the best of them, and it shows clearly how unlikely the author was to remain in the repose of nightmares; into which he had only strayed because the craving for the *outré* finds its most obvious satisfaction among horrors. The poem is lurid and voluptuous enough, but all the while the poet is laughing at his own pretensions, and at the method of his school, and when he takes leave of the book with a call for a bottle of burgundy and a volume of Rabelais, we feel no doubt of his speedy recovery; it is simply a want of convictions, strong enough to control and direct the tumult of his desires to some object too distant to be disappointing, which made him hanker after the images of the charnel-house and the Thebaid. All the poems of this period are musical and eloquent, but they are too incoherent, too much the expression of a discontent that founds itself on temporary circumstances to be exactly fitted for immortality, and though the

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latest of them, the *Comedy of Death*, has a comparatively developed structure, this only serves to bring out more clearly the poverty of positive thought which underlies its imaginative splendours.

On the whole we are inclined to think that he really did himself less injustice in the outrageous humour of his comic works, though the riotous realism is often carried not only beyond the limits of conventional propriety but of aesthetic decorum. One cannot help laughing at the young men who meet to enact one of the orgies described by Sue, Dumas, and Hugo, when they provide mattresses on which to throw their mistresses out of window, and take off their shoes to trample on them, but one hardly feels that to the great public, which never had the misfortune of living with them, these heroes are really worth powder and shot. His later grotesque, *Une Larme du Diable*, is a good deal more ambitious and upon the whole less satisfactory; such merit as it has is to be found in its absolute *naïveté*, in the frank credulity of the whole thing; it is very profane and not very amusing, but one feels that the author is really trying by such light as he has to fancy what God and His saints talk about in Paradise; it is a favourable specimen of one of Plato's three classes of lies, those which are invented to take the place of an unknown truth.

Certainly there is no reason for ascribing his profanity to anything like intentional disrespect: in one of his later works, the *Roman de la Momie*, published in 1863, he goes out of his way to patronise the plagues of Egypt, and even to rehabilitate the horns of Moses. He was a pagan rather than a rationalist, and when, as he grew older, he opened his eyes under the influence of Baudelaire to the element of petulance there is in neo-paganism, his hearty dislike to the humanitarian jargon by which the Romanticists, from Victor Hugo downwards, tried to compensate the absence of both historical knowledge and coherent artistic aims, took more and more the character of a determined dislike to every possible theory of every kind of progress. The strongest of his personal convictions was expressed by the Oriental proverb quoted by Fortunio, that it is "better to be standing than walking, better to be sitting than standing, better to be sleeping than waking, and better to be dead than sleeping." Such a temper, of course, must deprive the greater part of the ordinary motives of literature of nearly all their interest; nothing remains but to excite the desires by elaborate descriptions

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of their objects. The writer confesses again and again that it is a burden to him to have to invent even the semblance of a story to link together the few overwrought *tableaux*, of which two or three are passionate and most are simply sensuous. Throughout we are reminded that we are dealing with an author who had wished to be a painter, and we are not reminded in the pleasantest way. We feel that words are being made to do the work of forms and colours, and that in such work words have only one advantage, which a temperate public might think questionable. When the voluptuous impression has to be built up slowly, touch by touch, as one detail is described after another, a reader who wishes to gloat upon such impressions feels that for him the wish of the Greek glutton is realised, and that he is almost as well off as if he had as long a throat as a crane. And though, even with this drawback, the book has glow and splendour enough to be intoxicating, it leaves more than one unpleasant aftertaste. When Fortunio prides himself upon a collection of gigantic panoramas and dissolving views to supply a background at his choice to the scarcely less theatrical gorgeousness of his seraglio in the midst of Paris, it is surprising that an author who makes so many returns upon himself should not have stopped to sneer at the inevitable imperfection of an artificial paradise, even when fitted up regardless of expense. It gives quite a new meaning to the primæval curse, "Dust thou art, and unto dust thou shalt return," when we see that the last outcome of cultivated luxury is to immerse life again in the inorganic splendour from which it was evolved.

It was not an accident that Gautier occupied himself more and more as time went on with *feuilletons*; it may seem a harsh thing to say, and yet we doubt if he would have resented it, the *fêtes* of the Tuileries were after all his realised ideal, so far as it could be realised. No doubt they left something to be desired, no doubt he and the public for whom he described them had to make believe a good deal; but then descriptions of a luxury which never existed, even at the Tuileries or St. Cloud, are rather like a Barmecide's feast, and require the guests to make believe a good deal more. At first sight it may appear curious that the will should be the one element of ordinary human nature which such a writer was never weary of exaggerating; but the will which Gautier idealises is not the will which makes efforts, which conquers difficulties, which carries out plans adapted to circumstances. It is a kind of counterfeit omnipotence, an imperious resolve which excludes the idea of resistance, which is sated with success, and is only roused to desire by the appearance of a difficulty too familiar to be endured, and then must wait in helpless arrogance to be served by opportunity or broken by destiny. It is only in a single work, which, with all its vigour and liveliness, is hardly characteristic (*Le Capitaine Fracasse*), that any ethical effect is produced in the process; and the *Duc de Vallombreuse* is after all a rather pale imitation of "Edyrn, son of Nudd," and the whole story is a picturesque medley of somewhat incongruous elements of which few are original. Chiquita is really a *picaresque* version of *Mignon* and *Fenella*. Sigognac himself is a very superior walking gentleman, a sort of cross between the Master of Ravenswood and Quintin Durward; Augustin and his scarecrow brigands, Lam-pourde and his society of chivalrous cutthroats, are fresher, but the latter at any rate belong rather to the nineteenth century than to the seventeenth; they are simply Romantics of a somewhat extreme type transported back into their golden age, the age before the *Grand Siècle*.

He did not succeed better in *La Belle Jenny*; the story is really on the level of G. P. R. James, and the device of a secret society for correcting the decrees of Providence is

hardly worth the mystery which is ingeniously maintained up to the point when the disclosure would produce most effect, if only there were anything to disclose. The book is put together with the cleverness of a practised workman, but the real value is in the isolated scenes. Gautier only found his full originality and power when he was far away from the novel of action and confined himself to a chronicle of moods and desires. His greatest work is *Mademoiselle de Maupin*, and his most perfect is *Spirite*. Perhaps the fact that his greatest work was produced so early, when he was still under five-and-twenty, may be taken for a sign that he had entered upon a direction in which real progress was almost impossible; considering the perfection of his latest work, it certainly cannot be taken for a proof that he had frittered his powers away. Both turn to a great extent upon the same subject, the perplexities of a hero who does not know whom to love, and yet is in love or half in love with loving. In *Mademoiselle de Maupin*, the beloved meets him halfway to find out what men are like who say they love, and parts when she has found the secret; in *Spirite*, the beloved will not seek, and a series of small fatalities hinders her being sought, and so she has to wait for death until she is free to reveal herself. In both the conception is better than the execution. *Spirite*, with all its beauty, is undeniably thin and pale, and the ideal background is a rather unfortunate and wholly incredible mixture of Catholicism and "spiritualism." *Mademoiselle de Maupin* is almost as much overloaded with discussion as *Wilhelm Meister*; the story stands still while the hero is expounding his objections to Christianity, which may be summed up in a preference of the Venus of Milo to the Crucifix, and while the characters are discussing how *As You Like It* ought to be acted; not to mention such superficial blemishes as the way in which the story varies from letters to narrative and back again. No one can be surprised that the book created a scandal, and yet it might be difficult to assign a reason why it is so much more objectionable than others. Perhaps the nearest approach to give an explanation would be to say that, without being remarkably wicked, it is more than remarkably shameless; morality cannot exist without some kind of conventional decorum, and in *Mademoiselle de Maupin* there is no decorum whatever; apparently because the writer did not understand the meaning of the word. In general his attitude to morality is rather friendly than otherwise; it rather resembles the feeling of a savage who has been impressed by a missionary and is inclined to dilute his teaching for the benefit of still heathen friends. The result of works like *La Toison d'Or* and *Jean et Jeannette*, and even *Celle-ci et Celle-là*, is that, as morality does not exist (having been abolished in the necessary and beneficent reaction against *classiques* and *épiciers*), it would be well to invent a little, especially as a little will go a long way. During his life he was best known by his critical and descriptive works. Their merits are sufficiently obvious. He had a splendid, copious, and precise vocabulary; his attention was always at leisure and never asleep: perhaps both these qualifications may be traced to an intense and unoccupied vitality. In all his works he describes too much, simply because it is easier to attend to still life than to invent incident; not like Balzac, because he attaches himself with the whole force of his genius to every corner of his subject. The same keen and indiscriminate curiosity makes his travels more valuable than his criticism. It is said that he praised for very indolence, because it was less trouble than to invent reasons for a qualified judgment; but the fact is that he cared more for new and vivid sensations than for positive beauty: he gives his measure as a critic by the opening paragraph of *Les Grotesques*, where he lays down as an aphorism that for-

gotten writers are more interesting than classics because there is nothing to find in the latter except what everybody admires because it is the reflection of himself.

Of course there can be no comparison between the intellectual stature of the two men, but perhaps the best way to give an idea of Gautier as a whole would be to call him an irrational Goethe. Both found rest from the turmoil of passion and desire in the clearness and repose of art, but while Goethe worked out his deliverance through a lofty philanthropy and an elaborate scientific culture, Gautier owed his escape to nothing higher than common sense, aided by a wholesome joyous temperament always open to the sweet impressions of external nature. It is the highest praise of the author of *Émaux et Camées* to have preserved and improved his magnificent faculties in the entire absence of any worthy object, to have secreted such pellucid amber to immortalise such quaint and pretty flies.

G. A. SIMCOX.

Shakespeare's Southampton-Sonette. [Deutsch von Fritz Krauss.]
Leipzig: 1872.

THE most characteristic feature of this contribution to Shakespearian literature is that the translator unreservedly adopts Gerald Massey's clever theory of the subject of the sonnets, and with a truly German recklessness treats the ingenious hypotheses of that romance as though they were established facts of history. Thus the very title of the book contains an unwarranted assumption, while the sonnets themselves are arranged in a new order, and headed with such titles as the following:—

- "Elizabeth upbraids Southampton with Infidelity";
- "Elizabeth to her Presumed Rival, Lady Rich";
- "Elizabeth preaches Morality to Southampton";
- "Southampton to Elizabeth after his Return";
- "The Poet to Southampton after a Long Silence."

Massey's theory may be briefly stated thus: Shakespeare, feeling a loyal admiration for his young patron, Lord Southampton, recommends him matrimony as a preservative against the dangers of London and court life. Southampton fixes his affection on Elizabeth Vernon: Shakespeare encourages this feeling, and acts as a literary go-between, writing sonnets to the lady in the person of the gentleman, and to the gentleman in the person of the lady. To make this theory fit the sonnets, we have to suppose that in courting Elizabeth Vernon for Southampton, Shakespeare, "from motives of delicacy," concealed her sex and addressed her as a man. "No favouring star smiles on the lovers," to use the phrase of Herr Krauss: the queen tries to prevent Southampton's marriage, and he leaves England for a time; Elizabeth Vernon suspects that Lady Rich is her rival; meanwhile Shakespeare, in a series of sonnets, expresses the despair of the lover and the jealousy of the lady. At last a secret marriage is accomplished; and Shakespeare, breaking the Prospero's wand of poetry which he had wielded in this commonplace amour, has nothing left to do but to write sublimely about the prospect of his own death. This novel is founded partly on the fact that the publisher of the sonnets dedicated them to a Mr. W. H., and that Lord Southampton's names were Henry Wriothesley; and partly on the passionate desire of modern critics to escape from the simple conclusion that the sonnets express Shakespeare's personal feeling for some unknown individual. In their endeavour to get the poet out of one mess they have got him into another. The position now assigned to him is not wholly unlike that of

Martha in Goethe's *Faust*; except that it becomes almost ludicrous when we assume that Shakespeare employed his genius in the composition of poems on both sides of the amorous debate. While regarding the problem of the sonnets of Shakespeare as involved in the greatest difficulty, I incline to what Herr Krauss describes as "die persönliche Theorie." The arguments which are brought against the possibility of such tender effusions having been addressed to a man, would seem to reveal a want of psychological sympathy and information, as well as unfamiliarity with much modern European literature, as, for example, with Tasso's sonnets to Vincenzo Gonzaga and Michel Angelo's to Tommaso Cavalieri. If any "dramatic theory" must be adopted in order to relieve Shakespeare from the severe condemnation passed on him by Hallam, I should prefer the very subtle hypothesis supported by Simpson, who regards the whole series as a lyrical framework for the expression of successive moods of feeling culminating in a highly wrought Platonic passion. At all events this theory attains its object without the inversion of a bulky pyramid of suppositions upon the single point of the two letters W. H. like that which Gerald Massey has constructed and Herr Krauss has accepted as though it were a portion of the solid substratum of actual fact in history. I am far from denying the ingenuity and learning displayed by Gerald Massey, nor do I hesitate to admit that his romance is more interesting than that of Mr. Armitage Brown or of François Victor Hugo in his French translation. The question for consideration really is whether we are at all justified in assuming as much as Massey's view implies, when we know how easy it is in all matters of emotional utterance to square the expression of the poet with our own pre-established prejudices, and when we are forced to do such violence to the poems themselves as to suppose that many which are obviously addressed to a man were intended for a woman. The old theory of Chalmers, that Shakespeare's sonnets were all written as a compliment to Queen Elizabeth, is scarcely more absurd than Massey's, in relation to many of the verses which Shakespeare is supposed to have written to Miss Vernon for Southampton.

Having said so much by way of protest against the substitution of theories for facts which diminishes half the interest of this translation, it remains to test the literary qualities of the work itself. The ideal to which the translator aspires is a high one. Not only does he preserve the exact structure of the rhymes, but he also tries to reproduce the alliteration, antitheses, and pauses of his original. The result is that on the whole the movement of his version is good. Our ear, in reading it, is satisfied with true Shakespearian cadences, which are in many cases, as, for instance, in Sonnets 30, 60, 90, 109 (pp. 102, 83, 149, 160), well sustained. Where the point of the English turns upon some prolonged conceit (as in Sonnet 87), the effect is not so perfect; nor does Herr Krauss seem sufficiently alive to the necessity of preserving antitheses at any price in the sonnets which, like No. 16, owe all their value to a succession of epigrams. Occasionally his prejudice in favour of Gerald Massey's theory causes him to do violence to Shakespeare's meaning. Thus, for the first quatrain of Sonnet 40:

"Take all my loves, my love, yea, take them all:
What hast thou then more than thou hadst before?
No love, my love, that thou mayst true love call;
All mine was thine before thou hadst this more."

we get:—

"Nimm alles, was ich liebe, und bekenne,
Ob Du nun mehr hast, als Du schon bekamst?
Nicht Liebe, Lieb! die man die wahre nenne:
Du hattest meine, eh' Du dieses nahmst."

Here Herr Krauss, imagining that Elizabeth Vernon is addressing her rival, Lady Rich, has omitted to translate the emphatic words, "my love," in the first line. In Sonnet 42, starting with the notion that Elizabeth Vernon is writing to Southampton about her rival, the translator makes her allude to Southampton as her "friend"; and to Lady Rich as her "love." Our sympathies are strangely perplexed by the peculiar relation in which the three persons are supposed to stand to each other. Again, in Sonnet 133, the phrase, "I being pent in thee," which is appropriate in the mouth of a man speaking to his mistress, has to be turned into "Ich in Deinen Banden," in order to adapt it to a lady addressing her rival.

Although the general excellence of the translation is considerable, the admirer of Shakespeare's peculiar style in the sonnets will be disappointed when he compares some of his chief favourites with the German. For example, the first quatrain of Sonnet 106:

"When in the chronicle of wasted time
I see descriptions of the fairest wights,
And beauty making beautiful old rhyme,
In praise of ladies dead and lovely knights;"

is rendered thus:—

"Wenn in verschwundner Zeit Erinnerungen
Die Anmuth ich beschrieben seh' und lern',
Wie Schönheit alten Sang mit Reiz durchdrungen
Zum Ruhm verstorbner Frau'n und schmucker Herr'n."

The force of the first line, the point of the second, the charm of the third, and the pathos of the fourth, are all sacrificed. *Schmuck*, I suppose, means "spruce," which is a very stupid rendering for "lovely"; nor are *Herren* exactly "knights." Take, again, Sonnet 73. For the line—

"Bare ruined choirs where late the sweet birds sang;"

Herr Krauss gives us:—

"Zerfallne Dome einst der Vögel Welt;"

and proceeds to translate the pathetic "In me thou seest" by "Ich bin," twice over. Again, in Sonnet 29, he gives us this bad rendering:—

"Wenn ich beweine' den Schiffbruch meines Lebens,
Ich, den verstiehs die Menschheit und das Glück,"

for—

"When in disgrace with fortune and men's eyes,
I all alone beweep my outcast state."

Indeed, the translation of Herr Krauss is less interesting to the English critic on account of its artistic merits than as a sign that German *litterateurs* are willing to adopt as fact a fiction which is far less founded upon reasonable grounds, though no less ingenious, than the *Theognis Restitutus* of Frere.

J. A. SYMONDS.

LITERARY NOTES.

Edward Bulwer, Lord Lytton, the patriarch of the circulating library, died on the 18th of January, after half a century of uninterrupted literary activity. He was born in 1805, published poems as a mere boy, as a youth wrote a Wertherian romance (*Falkland*), afterwards disavowed, and a Cambridge prize poem on Sculpture, the only academical distinction besides the presidency of the Union which he achieved. *Pelham*, published in 1828, made him popular; *The Disowned*, *Devereux*, *Paul Clifford*, and *Eugene Aram* (1832) sustained his precocious reputation. *Godolphin* and *The Chinese Twins*, a satirical poem, were published anonymously according to a plan which he often afterwards adopted, partly perhaps from a curious, half jealous ambition, which made him wish to be always admired afresh, never taken for granted as an already successful author; and partly because his popularity, though always considerable, was

never so deeply rooted that it might not hope to gain by judicious transplantation. In 1833 his *England and the English* appeared, in two volumes of such desultory criticism as is now more habitually served out by the weekly or the daily press. His other miscellaneous essays of this period are somewhat artificial in style, and the influence of Charles Lamb and the eighteenth-century essayists is too distinctly traceable; but, on the other hand, it is certainly better to follow good models than bad or none. The novels of what may be called his second period, *Rienzi*, *The Last Days of Pompeii*, *Harold*, *The Last of the Barons*, succeeded each other rapidly, and yet left him leisure to begin a *History of Athens*; its *Rise and Fall*, in which he attempted to give their due weight to the literary and social forces at work in the State, and to contribute an occasional pamphlet on the exciting political controversies of his own day; at this time he was a whig. His first drama, the *Duchesse de la Vallière*, was a failure; *The Lady of Lyons* and *Money* keep the stage successfully to this day. Another poem, *The New Timon* (1846), is chiefly remembered for the attack it contains on the then rising glory of the Laureate. *King Arthur*, which shortly followed, remained a favourite with the author, who rested upon it some of his best hopes of a favourable judgment with posterity. In 1849 his style changed again with *The Caxtons*, on the whole his most popular work; *My Novel*, *Night and Morning*, and *What will he do with it?* continued the same vein. *A Strange Story* was a return to the mystical supernaturalism of *Zanoni* and other earlier works. But the veteran novelist had one more and most successful mystification in store for his readers, if, as is stated, *The Coming Race*, an ingenious extravaganza, more like a first than almost a last work, was from his pen. In the *Parisians*, now appearing in *Blackwood*, the old Bulwer Lytton is again easily recognisable. We shall hope to discuss his position and merit as a novelist more fully on the appearance of *Kenelm Chillingly*, announced as in the press, a work of which, we are assured, the author himself thought very highly. Apart from his extraordinary fertility as a writer, little need be said of his life, except that he held office for a short time under a conservative government, was infelicitous in his domestic relations or conduct, and was active in promoting a scheme for pensioning and providing for destitute men of letters. A quasi anonymous romance, *Higher Law*, published in 1871, contains a sketch evidently intended for Lord Lytton, and as such more of personality than is usually sanctioned in English literature, but his method of composition is fairly and not unskilfully represented.

The *Quarterly Review* (January) communicates some "Unpublished Letters of the Princess Charlotte," which, though they do not add much to our scanty knowledge of her short life, give us glimpses of a much more original and interesting character than the negatively good young lady whose loss was such a blow to the British public.

The *Volksthümliche Dichtungen* collected by Dr. M. Töppen, chiefly from Prussian MSS. of the fifteenth, sixteenth, and seventeenth centuries, and published in the *Altpreussische Monatschrift* for November, contain a good many interesting specimens of common place in verse. Their comparison with the *Moderne Lyrik*, very justly ridiculed by C. A. (*Im Neuen Reich*, January 17), suggests a regret that some hundreds of the most obvious sentiments respecting love, money, spring, wine, hope, stars, and destiny, cannot be made copyright in their earliest and briefest shape and reproduction—"gerichtlich verfolgt."

According to the *Gazzetta ufficiale* (January 14) Italy has of late years been inundated with a new and barbarous literature, bearing the appropriately barbarous title *selfelpista*, in which, with some difficulty, we discern a reference to the great work of Mr. Samuel Smiles. Sig. Guerzoni points out with great force that a living national literature must contain something more than biographical fragments and essays on commercial morality; but while doing full justice to the good faith of Cantù, Mante-gazza, Belgiojoso, Boccardo, and the other indefatigable *selfelpisti*, he perhaps overlooks the future gain to letters, pure and simple, from whatever influence helps to forward the reorganization of society and to regenerate the national energy.

Art and Archaeology.

WEST FRIEZE OF THE PARTHENON.

IT is well known that, when Lord Elgin removed the sculptures of the Parthenon, he left the western side of the frieze in its original position on the temple, but had casts of this portion made, which have always been exhibited in the British Museum, and are engraved in *Museum Marbles*, viii. pl. 23, 35.

A new set of casts has been recently made from the original marbles, by direction of the Trustees of the British Museum; and a portion of these casts is now exhibited in the Elgin Room, in immediate juxtaposition with the corresponding casts taken under the auspices of Lord Elgin. By comparing the two sets of casts, we see at once how deplorably the surface of the marble has suffered from exposure to the weather in the seventy years which have elapsed since Lord Elgin's casts were made.

I will note these injuries on the successive slabs referring to the plates in *Museum Marbles*, viii., and also to those in Michaelis' *Parthenon*.

Pl. xxiii. Youth on left (Michaelis, iii. 4), both arms and the face decayed, also horse's head, fore legs, and end of tail; bearded figure on right (Michaelis, 5), beard and nose decayed. Youth on right (Michaelis, 6), left hand and wrist, nose, right hand, fingers of right hand decayed.

Pl. xxiv. Left hind leg of foremost horse (Michaelis, 7) wanting from a little above fetlock, left arm of rider (?).

Pl. xxv. Left forearm, back and face of hindmost horseman (Michaelis, v. 10), hind quarter of his horse, and foreleg of horse behind him decayed.

Pl. xxvii. This slab has, by some accident, probably the explosion which destroyed the Parthenon, been broken behind the shoulder of the foremost horse. In consequence the plane of the portion of the slab on the right of the fracture is below that of the portion on the left. This inequality has been concealed in the Elgin cast by unsightly botching. The corrosion on the shoulder, neck, and hind quarter of the hindmost horse, which had slightly commenced when the Elgin cast was taken, has spread.

Pl. xxviii. The head of the man (Michaelis, viii. 15) has disappeared. The corrosion on the body of the horse has increased.

In the *Archäologische Zeitung* of Berlin for 1872, p. 31, is an interesting article by O. Lüders on the present state of the western frieze, which he was enabled to examine minutely by getting on the scaffolding erected by Signor Martinelli when he recently moulded the frieze for the British Museum. Herr Lüders notes all the holes drilled in the marble for the insertion of metal reins, &c., and the portions of bronze still remaining on the sculptures.

C. T. NEWTON.

ART NOTES.

We learn from the *Chronique des Arts* that important changes are at this moment taking place at the Louvre in the division of ancient art. In the course of removing several statues and groups from the public gardens, in order to protect them from the effects of the weather, several fragments of Greek work have come to light. In addition to these, the collections have been greatly enriched by the number of works recently acquired. The direction has taken advantage of the opportunity thus afforded for making rearrangements, and has turned its attention specially to the placing in a proper position many statues which have for a long while been left to suffer from an unfavourable light. In the gallery of *Diane chasseresse* have been brought together all the most important examples possessed by the collection which illustrate Greek art from its most ancient date down to the period of Phidias, such as—the bas-reliefs from the architrave of the temple of Assos, in Asia Minor; those which were brought back by M. Miller some years ago from the island of Thasos; the fragment of the frieze of the cella of the Parthenon and the metope from the same temple, formerly acquired by the Count de Choiseul-Gouffier; the funeral urns found at Marathon; the bas-reliefs brought back from Macedonia by M. Heuzey, &c. The bronzes taken from the Tuileries,

and several antique fragments, are destined to decorate the grand entrance of the museum at the *Pavillon Denon*, as well as the gallery which extends from this pavilion to the foot of the staircase. The following are some of the examples which have recently found a place among the antiques:—A magnificent torso of Apollo; another of Perseus; a charming partly draped Venus, and several fine heads from the Campana collection; a very fine torso of one of the numerous repetitions of the Sleeping Faun; a Bacchus, and a Venus from the gardens of the Luxembourg; a head of Caesar, admirable in character, from the Élysée; a torso of a young man, a very refined bit of Greek work, given to the Louvre in 1871 by M. Guillon, the sculptor; a head of Jupiter, of Greek work, which bears traces of colour; a small head of a young laughing Satyr.

Professor Dr. Karl Lemcke, the well-known author of *Populäre Aesthetik*, living at that time as Honorarius at Munich, has received a very flattering invitation from Amsterdam, and has accepted the post of professor of aesthetics and art-history at the Academy of Arts in that city.

The January number of the *Zeitschrift für bildende Kunst* contains an article in memory of Heinrich Petri, by Jacob Falke. Petri was born in 1833, and entered the Düsseldorf Academy when about nineteen. For some time his special tendency in art did not develop itself; ultimately he fell in with Deger, and the word went round that "Petri ist unter die Nazarener und Heiligenmaler gegangen." The article is accompanied by an illustration, an engraving from Petri's altar-painting of the "Taking Down from the Cross," the original of which is in the church of the Franciscan nuns at Nonnenwerth; this is not, however, held to be the most worthy of notice amongst this artist's work. The great altar-piece which he completed in 1871 for Lisbon lays claim to being considered his *chef-d'oeuvre*. In consequence of the success of this work he received a second considerable commission, which he did not live to execute.—C. Clauss contributes a notice of the Meyer collection at Dresden, which is accompanied by an admirable engraving after Meissonier by Friedrich, and also by an engraving by the same artist after Achenbach; both the originals are in the Meyer gallery.—G. Keleti continues his notice of Karl Markó.—Phil. Silvanus comments Hubert Stier's design for the German Houses of Parliament.—Bruno Meyer continues his critique on the exhibition of the Academy at Berlin. Alma Tadema's work has excited much interest, but Bruno Meyer seizes with a true instinct on the weak place in the work of this admirable artist, i.e. that he too often, instead of giving us a picture, gives us an illustration; that, instead of striving after the universal elements of human interest, he is too often contented to take up his stand on mere archaeology.—A. Horowitz begins a series of articles on "Kunstgeschichtliche Miscellen aus deutschen Historikern," which promise to contain many valuable and interesting odds and ends of information on German art.

Dr. Wilhelm Lübke has published the address delivered by him to the Art School at Stuttgart on the occasion of the celebration of the birthday of the King of Württemberg, under the title *Ueber Kunstpflege*. He reproaches the modern German bourgeoisie with being behind their ancestors in zeal for art; for anything like monumental art, he says, they have been beholden to princes, and points out that in this respect the South is far inferior to the North. Whilst towns like Leipzig, Hamburg, Bremen, have founded their own museums, whilst Frankfurt has its Städelsches Institut, and Köln its Wallrafisches Museum, "was können wir dem in Süddeutschland gegenüber stellen?"

The present number of *Im Neuen Reich* opens with an article on the early development of painting in the Netherlands from the pen of J. A. Crowe, which will prove worth the attention of art students. Mr. Crowe treats with pains and acuteness the obscure question of Hubert van Eyck, and also adds some details concerning the scholars of the two brothers. The article has the value of accurate technical archaeological knowledge.

The Queen has recently presented to the British Museum the bronze figurehead of a small ancient vessel, probably a barge, which was dredged up in the harbour at Actium in 1839, and was obtained at that date by Sir Howard Douglas, then Lord High Commissioner of the Ionian Islands, from whose family Her Majesty received it. The figurehead represents a female bust, helmeted, and with an Aegis on the breast, which may represent Rome. The style of this bronze is coarse, but forcible, and its date may very possibly be that of the battle of Actium, on the site of which it was found. There is an interesting notice of this figurehead in the *Transactions of the Royal Society of Literature*, 2nd series, i. p. 246.

A. Horawitz has called attention in the *Zeitschrift für bildende Kunst* to the following passage in a work of Beatus Rhenanus, which may be regarded as deciding finally in favour of Augsburg's claim to the honour of giving birth to the younger Holbein:—"Apud Germanos hodie sunt inter primos clari, Albertus Durerius apud Norimbergam, Argentorati Joannes Balduynus, et in Saxonia Lucas Cronachius, apud Rauricos Joannes Holbeinus Augustae Vindelicorum quidem natus, verum jamdiu Basiliensis civis, qui Erasmus nostrum Roterodanum anno superiori in duabus tabulis bis pinxit felicissime, et cum multa gratia, quae postea sunt in Britanniam transmissae" (Beatus Rhenanus Selezestadiensis *In C. Plinium*, Basileae, apud Joannem Frobenium, mense Martio, anno 1526, p. 29). The passage was probably written in 1525, as the portraits are said to have been painted "last year," while we learn from two of Erasmus' letters, bearing date respectively June 3 and September 4, 1524, that he had then recently (*nuper*) sent two portraits of himself by an "artifice satis eleganti" to England.

The following are some of the highest prices fetched at the sale of the collection of M. Théophile Gautier, which took place at the Hôtel Drouot, as previously announced, on January 14th and 15th:—P. Baudry, "Diane au repos," 6000 frs.; L. Bonnat, "Pasqua Maria," 3700 frs.; Eug. Delacroix, "Lady Macbeth," 7000 frs.; Delacroix and Poterlet, "Combat du Giaour," 3350 frs.; W. Diaz, "View in the East," 4000 frs.; Gérôme, "Panther," 8100 frs.; Ingres, "The Three Great Tragic Poets" (Aeschylus, Sophocles, and Euripides), 3600 frs.; Th. Rousseau, "Forest Scene by Moonlight," 3000 frs. Amongst the drawings, the largest sum was given for Decamps' "Dance of Albanians," 2220 frs.—The Sedelmeyer sale attracted great attention at Vienna at the close of December. A Rembrandt, "Portrait of a Young Woman," went for 8290 fl.; Ostade's "Bauernunterhaltung," 8500 fl.; Teniers' "Flemish Interior" went to 15,000 fl.; and Ruysdael's "Oakwood" to 18,500 fl. Amongst the modern pictures, "An Artist's Atelier" by Stevens, went for 8500 fl., and Knaus' "Mutterglück" for 15,010 fl.

We learn from the *Chronique des Arts* that M. Jean Gigoux intends to sell his collection of drawings of the French school of the eighteenth century. This collection, into which neither doubtful drawings nor copies have been admitted, contains all the most valued names of the eighteenth century, the two Saint-Aubin, Carmontel, Chardin, Watteau, Boucher, &c. &c. Want of space is M. Gigoux's motive for parting with them; he finds himself overburdened by his collections of drawings of the Italian, Dutch, and other schools.

Mr. Henry Woodward, of the British Museum, proposes in the *Athenaeum* to explain the singular object painted in the foreground of Holbein's picture of the "Two Ambassadors," now exhibited in the Gallery of Old Masters at Burlington House. The object has hitherto been taken for the bones of a fish, the shell of a *Venus*, a roll of parchment, &c.; but Mr. Woodward conceives it to be the image of a normal human skull distorted in a cylindrical or convex mirror. If viewed from a point close to the edge of the frame on the right-hand side, the skull loses its elongated appearance, and "erects itself into a well-shaped human cranium." He adds an engraving after a drawing by Mr. de Wilde.

New Publications.

- BRATUSCHEK, E. Adolf Trendelenburg. Berlin: Henschel.
COLERIDGE, H. J. Life and Letters of St. Francis Xavier. Vol. II. Burns, Oates, and Co.
CONZE, Alex. Römische Bildwerke einheimischen Fundorts in Oesterreich. 1. Heft: Drei Sarkophage aus Salona. (Academy Reprint.) Wien: Gerold's Sohn.
FÖRSTER, F. Kunst und Leben. (Nachlass.) Herausgegeben von H. Kletke. Berlin: Paetels.
HAYWARD, A. Biographical and Critical Essays. Longmans.
HEHN, V. Das Salz: eine kulturhistorische Studie. Berlin: Bornträger.
HOFMANN, Konr. Ein katalanisches Thiérepos v. Ramon Lull. (Academy Reprint.) München: Franz.
HOLLAND, H. Moriz von Schwind, sein Leben und seine Werke, aus des Künstlers eigenen Briefen und den Erinnerungen seiner Freunde zusammengestellt. Stuttgart: Paul Neffs.
JEITTELES, Ad. Mitteldeutsche Predigten (aus *Germania*). Wien: Gerold's Sohn.
JOSHUA DAVIDSON, The True History of. (2nd edition.) Strahan.
KONEWKA, P. Zerstreute Blätter. Herausgegeben von F. Keppler. 2. Lieferung. München: Beck.
LESSING, G. E. The Education of the Human Race. Translated from the German by Frederick W. Robertson. King.
LYTTON, the late Lord. Kenelm Chillingly. Blackwood.
PAGE, H. A. Memoir of Nathaniel Hawthorne, with Stories now first published in this country. King.

Theology.

- A Commentary on the Psalms. By George Phillips, D.D., President of King's College, Cambridge. Two Volumes. Williams and Norgate, 1872.

THIS *Commentary*, as the author informs us in his preface is "to a great extent a recast of the work on the Psalms" which he published in 1846, but differs from that work (1) "by many corrections and amendments in every part," and (2) by the substitution in numerous passages of "a new commentary and new criticisms" for the old. These changes he regards as of sufficient importance to give to the *Commentary* in its present form the character of a new and independent work. Still, a great part of the earlier publication remains unchanged. The introduction, for example—which consists of three chapters: (1) on the authorship and arrangement of the Psalms, (2) on the character of the Hebrew poetry, and (3) on the titles of the Psalms—is little more than a reprint of the introduction of 1846. These chapters are, in consequence, necessarily defective; the middle one singularly so, as its historical sketch of opinions as to the character of the Hebrew poetry stops with Lowth, no mention being made in it even of Herder or Ewald.

The earlier introduction contained a fourth chapter on Principles of Interpretation, the omission of which in the present publication is significant, and points to a change of view on the part of the author, the nature and direction of which will appear by comparing a single sentence of the omitted chapter with a portion of the new preface. In the former the author wrote, "My plan in the following Commentary has been to make the New Testament as much as possible a key for understanding the Old": in the latter he says, p. vi, "It has been my earnest endeavour to leave the Psalms to speak for themselves, to tell their own tale"; and again, p. vii, "For myself, I must say that the internal evidence is that on which I have usually depended, as the basis of a Messianic interpretation. If, in addition to this evidence, the Psalm was quoted in the New Testament, and

there treated as a prediction of the Messiah, I felt sure of such an interpretation being the correct one." In other words, the author, in the earlier commentary, followed the New Testament as his primary guide; in the present work he assigns to it only a secondary place. And, in doing so, he has but conformed to the requirements of modern criticism. For now a commentary is nothing if it is not grammatical. But what we find in the New Testament is not a grammatical interpretation but a spiritual exposition of the Old. In citing Old Testament utterances, the object of the first Christian teachers was not to set forth the actual truth which they disclosed, but rather to bring to light the germs of hidden truth which they concealed, not to elicit the doctrines and lessons which they plainly taught, but those rather which, when spiritually interpreted, they were capable of teaching. But to make this spiritual use of the Old Testament is not, to say the least, the first duty of an interpreter now. His first duty is to ascertain the grammatical import of the document before him. When this is done, he may proceed to search for deeper meanings; but if this is left undone, he builds without a foundation, and his labour is lost.

Dr. Phillips, however, does not uniformly adhere to the new canon of interpretation by which he announces his intention to be guided. It is quite evident that, though his judgment approves the new method, his sympathies are still on the side of the old. And, consequently, much of the earlier work is allowed to remain which would certainly have been altered had he been able to carry out his new view with perfect consistency. Thus, in his exposition of Psalm cix., which he still "inclines" to think Messianic, he says, "My first reason for this preference is that such interpretation has the support of the New Testament" (alluding to the citation in Acts i. 20). His second reason is that he thinks the Psalm will bear this interpretation quite as well as any other. But if he had in this case acted on the principle of allowing the Psalm, in the first instance, to "speak for itself," without reference to the citation in Acts, which he certainly would have done had that much misused citation been out of the way, he could not have failed to perceive how alien is much of the language of this Psalm from the spirit and teaching of Christ.

There are other similar instances in which the Psalms are, quite unintentionally, as we fully believe, subjected to undue pressure, in order to draw from them New Testament facts or doctrines. Thus, by *Adonai*, in Ps. cx. 5, is understood the Messiah. The *Rock*, in lxi. 4, is Christ. The words, "Thy loving kindness is better than life," in lxiii. 4 (3), are thus expounded: "The mercy through which life to come is obtained is of more value than that by which we enjoy the continuance of this life." And, to take one instance more, Ps. l. 8, "I will not reprove thee for thy sacrifices," &c. is paraphrased as follows: "I do not, saith God, complain of sacrifices not being offered . . . Do not, however, think that these are of themselves particularly pleasing to me . . . But I design by these oblations to lead you to that one great oblation which I accept as an atonement for the sins of all mankind. This great oblation will be made of which yours are the types," &c. Now we think that the author, in all this, under the unconscious influence of his personal beliefs, has lost sight of the excellent canon which at the outset he formally adopted as his guide, viz. "to elicit what may be termed the natural sense of a Psalm, such as, with reference to the circumstances under which it was written, so far as they can be ascertained, seemed the most probable; and with that sense to remain content" (Preface, p. vii).

Still, this *Commentary* contains a great deal of valuable matter. Perhaps its most distinctive feature is the large use

its author makes of the leading Rabbinical commentators. Dr. Phillips is well known as a Syriac scholar, and has naturally directed a good deal of attention to the later Jewish writings. His copious citations from these writings will be acceptable to many students. And the devout and candid spirit which pervades the *Commentary* is very commendable. Dr. Phillips never forgets that he is handling a portion of the Divine Word, and he never fails, however strong his own convictions, to treat with respect the convictions of others.

DUNCAN H. WEIR.

Bibliotheca Novi Testamenti Graeci. E. Reuss.

UNDER the above title, Professor Reuss, of Strassburg, expands into a volume the careful and independent section of his *History of the New Testament* devoted to the printed text. By noting the variations in 1000 selected places, he has explored the sources of the text in all the editions (nearly 600) to which he has had access. The chief fact established for the first two centuries after 1516 is the great variety of texts current, while on the other hand they are seen to be made up of combinations of readings derived almost wholly from four sources—Erasmus, the Complutensian, Estienne, and Beza: to the last-named editor the ill-gotten fame of the Elzevirs is restored. The history professedly deals exclusively with entire texts: on the discovery and publication of documents it touches only incidentally; on the criticism which leads from documents to texts scarcely at all. Hence, with all his cordial appreciation, the author can hardly give its due prominence to the special work of the seventeenth century, the accumulation and at last the study of materials chiefly by the scholars of England, Ussher, Walton, Gregory, Fell, and Mill. But he calls attention to two forgotten English editions, those of Wells (1709-19) and Mace (1729), as being the first (except Toinard's Latinising text) to introduce a mass of new readings from good MSS. As the sources used come to be documents instead of printed editions, genealogical classification breaks down. Modestly disclaiming criticism, Reuss is left without any better measure of progress than agreement with the latest critical texts, a rude standard at best, which becomes more and more misleading. Accordingly what ought to be the really important part of the history, from Bengel and Griesbach onward, leaves no distinct impression; and the incidental critical remarks are with the best intentions as loose as if Bentley, Griesbach, and Lachmann had never written. An English journal ought perhaps to notice the omission of Dr. Scrivener's reprints, in which the variations of the three latest editors is marked by difference of type; and the failure (p. 271) to seek access to Dr. Tregelles' elaborate edition, though it has been coming out at intervals for fifteen years. A writer so generous and impartial will thank us for suggesting that he might often enrich his pages from the special treatises of both these scholars. His own work, it will be seen, is disabled by its defective plan from affording the instruction which students most need; but it is full of interesting facts, obtained by a vast expenditure of labour.

F. J. A. HORT.

Intelligence.

Mr. P. E. Pusey is actively engaged on his new critical edition of *St. Cyril of Alexandria*. It is offered at the subscription price of 12s. per volume. The first three volumes can be delivered at once; vol. iv. in July, vol. v. in January, and vol. vi. in June, 1874. The subscription for 1872 should be sent to Messrs. Parker with that for 1873 by those who desire the first two volumes as well as those for 1873. We trust such an indefatigable worker as Mr. Pusey may some day be induced to take in hand a really critical edition of the Peshito version.

What is the characteristic of "modern" or independent theology? This question is answered in a clear and precise manner by Professor

van Bell in his inaugural lecture at Groningen, the head-quarters of the moderate orthodox school in Holland. The characteristic of the theology he professes to teach is its connection with the anthropological researches of the day. This feature does not exclude metaphysics from theology, but requires that the laws governing the phenomena of the religious life should be ascertained scientifically before examining into their permanence and foundation in human nature. The result is an anthropological in contradistinction to a speculative idealism.

We referred in our last number to Mr. Russell Martineau's acute suggestion as to the authorship of Gen. ii. 1-3. It is curious to see how nearly he anticipated it, on grounds of a necessarily subjective character, in his former papers on the narratives of the Creation in the *Theological Review*, vol. v., where he concludes in favour of 600 or 650 B.C. as the date of the first cosmogony (in its present form?). He also analyses Gen. i. into two separate narratives, though he does not distinctly say which is due to the Elohist, nor is it easy to see why the second of the two writers concerned should be supposed to have done more than bring the original eight acts of creation into a framework of six days, which of course involved a certain amount of interference with the text. (See *Schrader*, as before quoted.) Why should not this second writer be the Deuteronomist, whom Mr. R. Martineau has so well shown to be the author of Gen. ii. 1-3?

Tradition principally with reference to Mythology and the Law of Nations (Burns, Oates, and Co.) is the title of a work by Lord Arundell of Wardour. Its main position is the well-known but exploded position of Bryant, "that the heroes of mythological legend embody the reminiscences of the characters and incidents of the Biblical narrative," connected with which is the doctrine, defended at length against Sir H. Maine, that the maxims of the law of nations are based on a primitive tradition. The author aspires to a measure of scientific accuracy, and is scrupulously exact in his quotations and references. Unfortunately he is not always acquainted with the best authorities; thus, for Manu and the Deluge he goes to a French translation of the story in the *Matsya Purana*. He mentions the remarkable ceremony in commemoration of the deluge found by the late Mr. Catlin among the Mandan Indians, but takes no notice of the important chapter on the deluge-stories in Dr. Brinton's *Myths of the New World*. But what can be expected of a writer who is ignorant of the very language in which the best works on his subject are written?

Contents of the Journals.

Monatsschrift für Geschichte und Wissenschaft des Judenthums. (Biblical articles.) December.—The so-called Little Hermon or the G'ebel ed-Duhy. [Duhy is identified with the hill of Moreh (Judges vii. 1; cf. verse 22). The well of Charod is the modern 'Ain Djahid, Cheth being often confounded by the Arabs with Djim, and Resh with Lam.]—Studies on the LXX. and Peshito versions of Jeremiah; by P. F. Frankl. [Concluded.]—January.—The LXX. Codex of Ulfilas; by A. Kisch. [The first discovery of fragments of the Old Testament of Ulfilas was made in 1817 at Milan by Mai. In the Book of Ezra, which Dr. Kisch examines, the text differs essentially from that of both the versions given in the LXX., and in some parts adheres more closely to the Masoretic text.]

Jahrbücher für deutsche Theologie, Vol. XVII. No. 4.—The mediatorial work according to the scheme of the Munus Triplex; a contribution to the history of dogmatics; by A. Krauss.—Schleiermacher's theological doctrine of God examined in its relation to his philosophical doctrines and estimated according to its scientific value; by W. Bender.—Notices of books:—Orelli's *Hebrew Synonyms of Time and Eternity* (Diestel).—Meyer's and Eadie's *Commentaries on Galatians* (Schmoller). [Gives high praise to Dr. Eadie's work, especially for its philological accuracy.]—Meyer on Corinthians, and Hausrath's *Vier-Capitel-Brief an die Corinthier* (Schulze). [Unfavourable to Hausrath's hypothesis, as unnecessary and based on a wrong view of the facts; cf. *Academy*, vol. ii. p. 37.]—Holtzmann's *Criticism of the Epistles to the Ephesians and Colossians* (Weiss). [Rejects the author's conclusions, but does justice to the thoroughness of his critical apparatus.]—Eitel's *Lectures on Buddhism* (Grill). [An attractive summary of facts. But several of the most striking parallels between the narratives of the life of Buddha and of Christ occur in writings of the pre-Christian period: this has not been observed by the author.]

Zeitschrift für wissenschaftliche Theologie, Vol. XVI. No. 1.—The Epistle of James examined by A. Hilgenfeld.—On Phil. ii. 6-11; by W. Grimm.—Researches on the Epistle to the Philippians; by E. Hirsch.—Luke and Josephus; by H. Holtzmann. [The writer abandons his former view that Luke may have composed not only the *ἡμεῖς* passages, but the whole book of the Acts. He now thinks that the notes of time point us to the first decennia of the second century. The wider historical framework of the book is now shown to be derived from Josephus.]—Belthig again; by H. Hitzig. [Answer to Geiger.]

—Nathanael; by O. L. ["Nathanael is the apostle Paul!"]—John in Asia Minor; by A. Hilgenfeld.—Among the notices of books, see especially that of Wellhausen on the text of Samuel, by Nöldeke; of Lagarde's *Genesis Graeca*, by Röscher; and of Heinze's *The Doctrine of the Logos*, by A. H.

New Publications.

BELL, F. W. B. van. *Het Karakter der orathankelijke Theologie*. Groningen: Noordhoff.
COLENSO, J. W. *The New Bible Commentary Critically Examined*. Part IV. Book of Numbers. Longmans.
KEIM, T. *Geschichte Jesu nach den Ergebnissen heutiger Wissenschaft übersichtlich erzählt*. 3. Bearbeitung. Zürich: Orell, Füssli und Co.
REIFFERSCHEID, A. *Bibliotheca Patrum Latinorum Italica*. 2. Band, 3. Heft. [Academy Reprint.] Wien: Gerold's Sohn in Comm.
ZAHN, D. A. *De Notione Peccati, quam Johannes in Prima Epistola docet*, Commentatio. Halle: Mühlmann.

Physical Science.

Carus' *History of Zoology*. [*Geschichte der Zoologie bis auf Johannes Müller und Charles Darwin*. Von J. Victor Carus.] München: Oldenbourg, 1872.

OF all sciences, that which deals with the phenomena of life, and is at present assuming definite shape and purpose, affords the most promising material for historical treatment. The growth of biological theory, never wholly emancipated from the trammels of superstition, from time to time receiving new determining impulses from the progress of other sciences, from the widening of men's field of vision by the discovery of new lands and new means of observation, and from the diffusion of broader views of the nature of things, has culminated in the development of a doctrine which in turn acts as a powerful source of advance on all departments of knowledge. The identification of the forces manifested in living things with the general forces of the universe, by Darwin's theory of survival of the fittest, constitutes the last great step in human knowledge: to trace, therefore, the history of that step in a complete manner, and fully to estimate the significance of its antecedents, is to point out how, when, and where all the various streams of mental activity have contributed to an epoch-making result. Such a history may well be valuable, not only as a contribution to psychology, but as a guide to the future efforts of zoologists and botanists.

Those who are acquainted with the bibliographical and educational works for which his fellow-naturalists are so greatly indebted to Dr. Carus will expect to find in a history of zoology written by him a laborious and judiciously arranged treatise. This bulky volume, one of the Munich series of histories of science in Germany, but by no means limited in its scope to that country, commences with the zoological conceptions of primæval times, and cannot disappoint any student who desires a careful exposition of the condition of knowledge of animal forms during successive centuries.

Dr. Carus divides the history of zoology into three great periods—the ancient, the mediæval, and the modern. The notice of the ancient period, after a short sketch of zoological knowledge in the "Urzeit," passes to the writings of the Greeks and Romans, where, of course, Aristotle stands almost alone. His knowledge of animal forms and of animal structure is methodically placed before the reader, whilst to Pliny an altogether unimportant position is justly assigned. The relation of the science of classical times to the culture of succeeding ages is discussed at some length. The decline of ancient science may be compared to the overwhelming of

an edifice by the ashes and lava-streams of a season of volcanic eruption and violence. The middle ages enveloped these ruins with mystery and contemplated them with reverence: the modern epoch has proceeded to rear new structures on these foundations. Physical enquiry in the dark ages was checked by the development of astrology and sorcery, things foreign to the hitherto dominant Greek cast of thought, whereby nature became strange and uncanny in the eyes of men—whilst further the spread of Christianity and the persecution of Christians caused a revulsion from the heathens and their philosophy. Coming to the middle ages, the stock of zoological knowledge is found to be almost wholly comprised in the popular treatise known as the *Physiologus*—of which and its successive editions, existing in almost all the languages of Christendom, and extending from the fourth to the fourteenth century, Dr. Carus gives a lengthy account. The zoological knowledge of the Arabs like that of the *Physiologus* appears to have been very inconsiderable. In the thirteenth century, the commencement of a literary activity, the revival of Aristotle, and the travels of Marco Polo are pointed out as new factors in the progress of zoology. The foundation of universities in the fourteenth century and the printing of books in the fifteenth prepare the way for the zoology of modern times, the history of which Dr. Carus dates from the first work on systematic zoology, that of Edward Wotton, of Oxford, published in 1551. The modern period is divided by the author into three minor periods—namely, the period of encyclopaedic treatment, the period of systematism, the period of morphology. We cannot but regret that it has been found necessary to give less than two-thirds of the volume to this modern period, in which the actual development of zoology has taken place; and still more are we disposed to lament that Dr. Carus should be so obviously pressed for space in his treatment of by far the most important part of this epoch, that which he terms the period of morphology. Between a fourth and fifth only of the whole book is given to this phase of the development of zoology, so brief in years, but so rich in great names and varied fruit-bearing conceptions. In the account of the encyclopaedic period we find notices of such general treatises as those of Wotton, Aldrovandi, and Gesner, and the influence of the anatomists Coiter, Fabricius, Severinus, Willis, and Harvey. The middle of the seventeenth century marks the commencement of the era of systematists, and is characterized by the introduction of the microscope into zoological research by Malpighi, Leuwenhoek, Swammerdam, and Redi, as well as by the foundation of academies of learning—the Royal Society, the *Naturae Curiosorum*, the French and Italian academies—and of public museums and gardens for the preservation of live specimens. The systematic work of Linné, led up to by the attempts of Charleton, Ray, and Klein, is the culminating point of this period of the growth of zoological science. At the same time, amongst other figures of importance whose work and influence are recorded, stand forth the first naturalist-traveller, Pallas; the first experimental physiologist, Haller; together with Spallanzani, Caspar Wolff, John Hunter, and Viq d'Azyr.

The final sub-period of the modern growth of zoology, in which it is apparently the opinion of Dr. Carus that we are still living—that of morphology—is most justly introduced with a sketch of the "*Naturphilosophie*" of Schelling, Oken, and Goethe. The doctrine of types in its various forms as associated with the names of Lamarck, Cuvier, Blainville, St. Hilaire, von Baer, is given in only too brief a space. Pander, Baer, Rathke, and embryology; Schwann, and the cell-theory; the morphological doctrines of Müller and Owen; palaeontology; the influence of special exploring expeditions, travels, and the knowledge of faunas; the investigations of

particular groups by later zoologists—form a series of short chapters remarkable for accuracy of statement and, on the whole, just ascription of discoveries to their rightful authors. But a zoologist who reads this book will inevitably wish that Dr. Carus had given a shorter account of the *Physiologus*, and a longer one of the lives and works of the great students of animal structure; and when he comes to find the theory of the development of the animal world—identified as it is with the names of Lamarck, St. Hilaire, and Darwin—finished off in seven pages, he will be tempted to wish that so competent an author as Dr. Carus had omitted the *Physiologus* and some of its compeers altogether.

We are not disposed to admit the wisdom of this desire, for the work as it stands is a very valuable one. Future historians of zoology will find in it a mass of material and references, and may feel themselves at liberty to pass lightly over those periods of childish extravagance, of little or no moment to the development of the science, which Dr. Carus has so carefully illustrated.

It would be wrong not to say that, in spite of the excellent introductory and valedictory chapters in connection with each section of the *History*, there is a want of perspective and proportion in the treatment of doctrines and persons which cannot be ascribed to the possibly accidental hypertrophy of the first part of the book. The explanation seems to lie not in a deficiency on the part of the author, but in the judgment of those who have drawn up the scheme of histories of science, of which series Dr. Carus' book is one.

In setting about to trace a history, it is desirable not to limit the subject of it too closely, otherwise by stringent exclusion of what seems, in the light of the initial limitation, to be foreign matter, the varied sources of true history may be lost or but partially appreciated. Physiology, botany, and zoology have been separated in the Munich scheme as three distinct subjects, the history of each of which is to be traced. No doubt valuable material will be brought together in each case, but the history of a great science will still remain to be written of which these three subjects give but a rough and ready analysis, not a logical division; that science or branch of science is biology, and its scope the reference of the phenomena of life to the general laws of matter. Had the limitations of the scheme permitted, whilst such a series of zoologists as Linné, Cuvier, Müller, and Darwin was selected as a framework, it would have been possible to illustrate in their successive grasps at the final doctrine of biology the influence of the great antecedent or contemporary physiologists, botanists, and geologists. This would have given the vast array of names necessarily cited some order more significant than a chronological one, whilst the relative size of men like Harvey, Malpighi, von Baer, Schwann, and the four named above, could have been more adequately rendered.

E. RAY LANKESTER.

Notes of Scientific Work.

Botany.

Beccari's Expedition to New Guinea.—Two letters from Beccari are reproduced in the *Nuovo Giorn. Bot. ital.* (1872, pp. 291-294). In the latest, dated Sorong, June 21, he speaks of having already collected about 500 species of flowering plants, but that the New Guinea flora is not half as rich as that of Borneo. This is a disillusion to him; on the other hand, he finds that all the north-east coasts are accessible, and that he can penetrate some distance into the interior.

Effect of Manures on the Production of Alkaloids in Cinchonas.—Mr. Broughton has given in a government paper, which is quoted in the *Pharmaceutical Journal*, January 4, p. 521, the results of the application of manures to cultivated cinchonas. The experiments were made at the Ootacamund plantations on *C. succimbra* and *C. offi-*

cinalis. The manures used were ammonium sulphate, Peruvian guano, and stable manure. No greater luxuriance was noticed in the growth of manured trees than in those not so treated, but in every case there was an increase in the alkaloids of the bark. The greatest increase was with *C. officinalis* treated with stable manure; the result was most remarkable:—

| | Manured. | Unmanured. |
|---------------------------------------|----------|------------|
| Total alkaloids | 7'49 | 4'68 |
| Quinine | 7'15 | 2'40 |
| Cinchonidine and cinchonine | 0'34 | 2'28 |

The quinine is nearly trebled, partly at the expense of the other alkaloids.

Amyloid Corpuscles in the Fovilla of Pollen.—Saccardo has described (*Nuovo Giorn. Bot. ital.* 1872, pp. 241–243) the amyloid particles existing in the fovilla of the pollen of numerous plants belonging to very different natural families, and which are probably of general occurrence. They vary in diameter from $\frac{1}{1000}$ to $\frac{3}{1000}$ of a millimetre. Their usual shape is circular passing to elliptical; in *Oenothera* they are fusiform. Treatment with iodine colours their nuclear portion violet.

The Synonymy of Brazilian Ferns.—In a paper read before the Linnean Society, on January 16, Mr. J. G. Barker criticized an elaborate monograph, published by Fée, containing descriptions and figures of nearly two hundred new species. Of these Mr. Baker was not prepared to admit more than 10 per cent. as really valid. The remainder he considered to consist of old well-known species which had not been recognised, or of mere individual forms not possessing real specific value.

Welwitschia.—Professor M'Nab points out in *Nature* (January 16, p. 202) that, in the appendix to his paper read before the Linnean Society, he expressed his belief, after examining Strasburger's figures of *Ephedra*, that that author is right in regarding the outer parts of the female flower of *Welwitschia* as carpellary. In the paper itself Professor M'Nab had described the outer parts as forming a perianth, a view he now abandons. To this extent the notes in the *Academy* (vol. iv. pp. 13 and 31) require correction.

Geology.

Coccoliths and Rhabdoliths.—Mr. O. Schmidt has for some time past been engaged in deep-sea dredging in the Adriatic between the Apulian and the Dalmatian coasts, the greatest depth reached being 630 fathoms. At depths exceeding 50 fathoms the sea-bottom has been found to be covered with Bathybian mud, which at greater depths contains Foraminifers (*Globigerina*, *Orbulina*, *Uvigerina*, *Rotalia*, *Textilaria*), as well as the peculiar flat-shaped calcareous bodies which have been called Coccoliths. Associated with them are numerous other long bodies, until now unknown, which the author has named Rhabdoliths. Mr. Schmidt is of opinion that they do not form part of the Bathybiae, but are independent organisms, which live as parasites, as it were, in the Bathybian mud, like the above-mentioned Foraminifers. It is interesting to learn that the greater depths of the Adriatic, at least in this more southern part, are extremely poor in animal life, and that higher organized forms, like Echinoderms and Molluscs, are entirely absent. The author attributes this remarkable fact to the absence of currents at those depths. Similar observations were made by Mr. Forbes in the Aegean Sea, and by Mr. G. Jeffreys in the western part of the Mediterranean. (*Sitzungsberichte der Akademie der Wissenschaften*, Vienna, 1872, p. 669.)

The Post-Tertiaries of the Sahara Desert.—M. C. Grad, who has spent considerable time in scientific researches in North Africa, especially in the Atlas and the Sahara, gives in the *Archives des Sciences de la Bibl. univ. Genève* of 1872 a statement of his results, which differ widely from the teachings of the supporters of the glacial theory. The author found that the Quaternary deposits, which are composed of conglomerates, sandstones, and marls yielding gypsum, and which attain great thickness at the base of the Atlas, everywhere yield only land- and freshwater-shells, as well as *Cardium edule*, which up to the present time lives in the salt-marshes of the Sahara; that genuine marine shells are never met with in these deposits; and that consequently the Sahara could not have been covered by the sea during the Diluvial epoch. The occurrence of *Buccinum gibberulum* and *Balanus miser*, as recorded by Desor, have reference to a single imperfect specimen, which until now remained unique. Moreover, the author could discover no traces of ancient glaciers in the Atlas range, and he believes that all the statements respecting the existence of moraines and ice-marks are erroneous.

Geological Notes on Central South Africa.—Adolf Hübner, who travelled in South Africa in 1869 and 1870, gives in *Petermann's Mittheilungen*, vol. xviii. p. 422, a sketch of the geology of the country between Pötschefstroom and Inyati. Round a granitic nucleus is ranged a belt of metamorphic rocks, that are much intersected by

greenstones; older sedimentary rocks are found on the southern and northern (20° S. lat.) side of this crystalline nucleus. The granite, which nearly everywhere shows the normal composition, is very poor in useful minerals. At one point only, on the Mangwe river, did he find red copper ore. The metamorphic rocks, gneiss, granulite, hornblende rock, iron mica schists, clay slate, chloritic schists, and crystalline limestone, contain no useful ores; true mica schists were not observed. The greenstones consist of a dense mixture of oligoclase and amphibole, and Hübner failed to detect any useful minerals associated near them. The sedimentary rocks, which occur at a few places, consist of beds of plant-bearing sandstones, belonging to the Karoo formation. The gold-fields on the Tati river, a tributary of the Shasha, which flows into the Limpopo, were also visited. They are situated in metamorphic rock, consisting chiefly of chloritic schists, which contain gold-bearing quartz reefs. The present yield is so small, and the necessary expenses so great, that Hübner does not expect them to prove lucrative.

The Diamond Fields of South Africa.—Dr. E. Cohen, of Heidelberg, in a letter to Professor Leonhard, published in the *Jahrbuch für Mineralogie*, part viii. 1872, p. 857, gives a short résumé of his observations in the diamond-bearing districts of Griqualand West. The diamond-bearing material is chiefly found in round- or oval-shaped isolated basins, which are formed by "riffs" and walls of other rocks, principally greenstones and sedimentary rocks; the latter of which is generally much disturbed and inclined. The greenstone, the "iron-stone" of the diggers, is most like olivin gabbro. The walls or "riffs" of these basins vary in their geological structure, and this is one reason why Dr. Cohen considers the diamond-bearing strata independent of the "riffs." The basins are filled with a greyish-green or greyish-yellow tufa-like mass, which encloses various other rocks, such as sandy shales, sandstones, and boulders of greenstone. None of the materials have apparently been rolled by water, and there is no indication of water having been an agent in the accumulation of the contents of these basins. In addition to the above rocks, associated with the diamond-bearing material, were observed granite and hornblende rocks, and among minerals large quantities of mica, garnet, and ilmenite, and, less abundantly, olivine, augite, and hornblende, and, probably, topaz. In Jägersfontein, Dr. Cohen discovered sapphire and gold in a fragment of granitic rock. Very remarkable are the so-called "floating riffs," which are large pieces of loose rock, surrounded by diamond-bearing tufa. The latter material is occasionally covered with porous or white chalk-like recent limestone, which not unfrequently fills up the deep fissures in the ground, caused by excessive drought; the author considers that this deposit is in no way connected with the occurrence of the diamonds, as Mr. E. T. Dunn, the state geologist of the Cape, appears to believe. Dr. Cohen is of opinion that these diamond localities represent the centres of eruptions of tufa, by which means a large share of the material of older crystalline rocks, containing the diamonds and most of the associated minerals, has been thrown up from below the surface. The diamonds were partly preserved, partly broken into fragments, which, together with the tufa, were deposited at places often widely distant. The diamond-bearing material undoubtedly more nearly resembles a tufa than a sedimentary deposit. In some instances walls or "riffs" of the basins have been destroyed, and their contents carried away by water, to be deposited in the alluvial of rivers, as is the case at the Vaal river and other places.

A short time ago a beautiful specimen of a pterodactyl was found in a quarry at Eichstädt, which shows the membrane of the wing in a perfect state of preservation. The membrane of the wing is smooth, without feathers or hairs, and is traversed by several extremely faint lines; one finger of the wing is 40 cm., the other 11 cm. in length, the membrane itself 4 cm. broad. The specimen is at present in the possession of Mr. M. Krauss, of Eichstädt, and is for sale. (*Jahrbuch für Mineralogie*, part viii. 1872, p. 861.)

Physiology.

The Regulation of Animal Heat in Warm-blooded Animals.—As all animals generate heat and give off heat, the question arises, Is a constant equilibrium established between this production and loss? Such an equilibrium is generally admitted to exist for the higher animals; hence their name of animals having a constant temperature, and physiological experiment has shown this to be true, i.e. that within certain limits the temperature is maintained independently of that of the surrounding medium, or, in other words, an animal regulates its heat. As regards the nature of this regulation, authors differ, some considering that animals regulate the loss of heat, others that they regulate its generation. The question has recently been discussed by Rosenthal in an inaugural dissertation, an abstract of which is given in the *Revue scientifique*, ii. 2, p. 591. His experiments have chiefly had for their object the effects of exposure of animals to a high temperature. He finds that at temperatures between 11° and 32° Cent. rabbits vary but little in their temperature between 26° and 32°; exposed to a tem-

perature of 32° to 36° , their temperature rises to 41° - 42° , while the respirations are hurried, and the pulse becomes frequent. Exposed to a temperature of 36° - 40° , the temperature of the animal rises to 44° - 45° , the above symptoms become still more marked, the pupil dilates, and death soon follows. In all cases the temperature of the animal is above that of the surrounding medium; it therefore constantly loses heat. If, however, the quantity of heat produced be constant, in proportion as the surrounding temperature rises, the difference between this and that of the animal diminishes, and the loss of heat on the part of the animal, which is determined by this difference, ought to diminish also. The temperature of the animal ought consequently to rise, and in fact it does rise, though in less proportion. A regulatory apparatus now comes into operation, that may either act in diminishing the generation of heat, which has not been demonstrated, or in increasing the loss of heat, which is what actually occurs. The cutaneous vessels are dilated, the periphery of the body receives a larger amount of blood, which, being warmer than the surrounding medium, becomes cooled. At the same time evaporation of aqueous vapour becomes more rapid, and this also causes considerable loss of heat. The action of the nervous system in this regulatory process is not quite satisfactorily established, but the author is of opinion that it is certainly due to its vaso-motor power.

The Number of the Red Blood Corpuscles in Mammals, Birds, and Fishes.—M. Malassiz (*Comptes rendus*, 75, p. 1528) describes a method by which the red as well as the white corpuscles can be readily counted. According to the method recommended by M. Potam, a drop of blood is mixed with some preservative liquid and introduced into an artificial capillary, which consists of a flattened glass tube, in which the volume is calculated for each unit of length. By means of a microscope, the eye-piece of which is divided into squares, the number of corpuscles comprised within a certain number of squares can be counted. Knowing the length of tube corresponding to the squares and the corresponding volume, the number of corpuscles in the cubic millimetre can be easily calculated. In Mammals, the number varies from 3,500,000 to 18,000,000 in the cubic millimetre. The average number in man is 4,000,000; in the camel, from 10,000,000 to 10,400,000; in the goat, 18,000,000; and in the porpoise, 3,600,000, a number exceeding that found in Fishes. Birds have fewer than Mammals: the maximum is 4,000,000, the minimum 1,600,000; the mean being about 3,000,000. In Fishes they are still less numerous, and there is a difference between osseous and cartilaginous fishes: osseous fishes having 700,000 to 2,000,000, cartilaginous fishes from 140,000 to 230,000. Thus the number of corpuscles diminishes as we descend the animal series. But the richness of the blood depends not alone on the number, but also on the surface, volume, and weight of the globules in the cubic millimetre, as well as on the amount of haemoglobin in each corpuscle. The author has not been able to solve these questions, but compares the number of the corpuscles with their dimensions. The corpuscles increase in size as we descend the animal scale, so that there is an inverse proportion between the size and the number of the corpuscles. This proportion, however, is not altogether constant, for man has fewer corpuscles than the dromedary or llama, and at the same time smaller ones. A consequence of this inverse proportion is that the diminution in number is compensated by an increase in volume. This, however, is not invariably the case, for Birds gain more by the augmentation in volume than they lose by the diminution in number, the weight of a bird's being greater than that of a mammalian corpuscle.

Influence of the Nervous System on the Movements of the Oesophagus and Stomach.—Professor Goltz, of Strassburg, has published, in *Pflüger's Archiv*, vol. vi. pt. xi., the following results of a recent investigation:—1. After destruction or ablation of the brain and spinal cord the oesophagus becomes persistently contracted, and the stomach exhibits lively movements. 2. Section of both vagi also induces persistent contraction of the oesophagus and continuous movements of the stomach. 3. Contraction of the oesophagus and movements of the stomach occur reflectorially through the medulla oblongata as a centre when the external skin or the abdominal viscera are violently irritated.

Action of Nicotin on the Intestinal Movements.—Dr. S. Basch and Dr. L. Oser contribute an interesting essay on the action of nicotin to the last part (Heft iv.) of *Stricker's Medicinische Jahrbücher* for 1872, especially in regard to its action on the movements of the intestine. They find as the natural result of their enquiries that—1. The first transient peristaltic movement coincides with the first retardation of the pulse and the first reduction of the blood pressure, and consequently occurs in Traube's first stage. 2. The tetanic contraction and the pallor of the intestine begin with the augmentation of the pressure, and continue about as long as the latter lasts. The frequency of the pulse is in the first instance lowered, but subsequently rises. Thus the tetanus of the intestine occurs in Traube's second stage. 3. Coincidentally with the reduction of the blood pressure and augmentation of the frequency of the pulse, the contraction of the intestine ceases, it becomes perfectly quiescent, and then, in consequence of renewed vascular injection, begins to be redder.

The period of rest of the intestine is thus seen to occur at the commencement of the third stage of Traube. 4. The second series of peristaltic movements takes place while the pulse-frequency diminishes for the second time, and the blood pressure gradually falls, and thus occurs at the end of Traube's third stage. 5. The second peristaltic movements appear during the period when the pulse diminishes in frequency for the second time, and the blood pressure gradually falls, and consequently show themselves at the end of Traube's third stage. It appears, then, that both the first and second period of peristaltic movements are coincident with excitation of the vagus, that is, with the first and second retardation of the pulse, and that, as the blood pressure is always below the normal at this time, and the vessels are also dilated, the intestine is abundantly supplied with blood during the two periods of peristaltic movement. This is in opposition to the view propounded by Schiff and Nasse that anaemia causes peristaltic movements. Rest of the intestines is associated with lowered excitability of the vagus and of the vaso-motor structures (exalted frequency of the pulse, lowered blood pressure, and vascular injection).

Structure of Muscular Fibre.—A paper on this subject appears in the *Medicinisches Centralblatt* for December 28, 1872, by M. E. Grunmach, whose researches have chiefly been made upon Insects. He places the muscles to be examined in white of egg, and in this menstruum is able to observe spontaneous contraction of the fibres which do not take place in a solution containing 0.75 per cent. of common salt. On tetanising a fasciculus with magneto-electrical shocks, a very slow contraction occurs; the extent of shortening amounting to one half the original length of the bundle. M. Grunmach maintains, in opposition to Kühne, that a sarcolemma is present in the primary fasciculi (fibres) of the muscles of Insects: at least, he ascertained its existence without doubt in the muscles of the blowfly. He gives the following general results of his examinations:—1. The structural element of transversely striated muscular fibre is the "muscle-column" (*Muskelsäulchen*), or *columna muscularis* of Kölliker. 2. The *columna muscularis* is composed of a clearly, highly refractive matrix, in which, at definite distances from each other, lie dull prismatic bodies (sarcous elements), which are either all of equal size or are alternately broad and slender. 3. The *columnae musculares* are separated from one another by an "interfibrillar" or "intercolumnar" substance, in which, besides fat drops, other granular particles are suspended. 4. A certain number of muscular columns form a primitive muscle-fasciculus, which is surrounded by a sarcolemma. 5. The prismatic bodies appear to be doubly refractive in polarized light, whilst the matrix is singly refractive. 6. The so-called yellow muscles of Insects are to be included amongst the transversely striated muscles. 7. The essential difference between the so-called yellow muscles of Insects and other muscles consists in the circumstance that in the former the conception of the *columna muscularis* and the fibrils are identical.

Haematozoon in Man.—Dr. T. R. Lewis, attached on special duty to the Sanitary Commissioner with the Government of India, has just published a pamphlet in Calcutta on a kind of Filaria—the *Filaria sanguinis hominis*—which he found in the blood of man. He states that in July 1872, whilst examining the blood of a native suffering from diarrhoea, he observed nine minute nematoid worms in a state of great activity, on a single slide. His colleague, Dr. Douglas Cunningham, fully coincided with him in the opinion that they were precisely the same kind as those observed by Dr. Lewis two years ago as being constantly present in chylous urine. He gives woodcuts of the Haematozoon, from which they appear to be long, worm-like animals, either presenting a granular aspect throughout, or having a hyaline membrane projecting beyond the head extremity; and a ribbon-like tail. So numerous were they that several were observed in a small drop of blood obtained from the tip of the finger by a prick with a needle. Their average diameter is about that of a red blood corpuscle, and the length forty-six times the greatest width, or about 1.75th of an inch. They appear to be constantly associated with chylous urine.

New Publications.

- ANNUAIRE de l'Académie royale des Sciences, des Lettres et des Beaux-Arts de Belgique. Bruxelles: Hayez.
- BEHRMANN, C. Lehrbuch der Nautik und ihrer mathematischen Hilfswissenschaften. Leipzig: Teubner.
- BOUCHARDAT, G. Histoire générale des Matières albuminoïdes. Paris: Baillière.
- DE CANDOLLE, A. Histoire des Sciences et des Savants depuis deux Siècles. Genève: Georg.
- DÖLSCH, G. Ueber die hyperbolischen Functionen und deren Beziehungen zu den Kreisfunctionen. Nürnberg: Ebner.
- DUFTSCHMID, J. Die Flora von Oberösterreich. 1. Band, 2. Heft. Linz: Ebenhöch.

- DUMAS, M. *Éloge historique d'Isidore Geoffroy Saint-Hilaire*. Paris: Didot.
- DUVAL, M. *Structure et Usages de la Rétine*. Paris: Baillière.
- EBERMAYER, E. *Die physikalischen Einwirkungen des Waldes auf Luft und Boden und seine klimatologischen und hygienischen Bedeutungen. Resultate der forstlichen Versuchs-Stationen im Königreich Bayern. I. Band. Aschaffenburg: Krebs.*
- ECKHARD, C. *Beiträge zur Anatomie und Physiologie*. Giessen: Roth.
- EICHWALD, E. *Beiträge zur Chemie der gewebbildenden Substanzen und ihrer Abkömmlinge*. Berlin: Hirschwald.
- FARABEUF, L. H. *De l'Épiderme et des Epithéliums*. Paris: Masson.
- GRUENHAGEN, A. *Die electromotorischen Wirkungen lebender Gewebe*. Berlin: Müller.
- GUILLEMIN, A. *Éléments de Cosmographie*. Paris: Hachette.
- HENRIVAUX, J. *Remarques sur la Vittrification*. Paris: Masson.
- LAGNEAU, G. *De l'Influence des Professions sur l'Accroissement de la Population*. Paris: Martinet.
- MARTINS, C. *Une Station géodésique au sommet du Canigon dans les Pyrénées-Orientales*. Paris: Claye.
- MARTY, G. *Contribution à l'Étude de l'Alcoolisme*. Paris: Delahaye.
- NAUMANN, A. *Jahresbericht über die Fortschritte der Chemie und verwandter Theile anderer Wissenschaften für 1870. 2. Heft*. Giessen: Ricker.
- NEUMANN, C. *Theorie der electrischen Kräfte*. Leipzig: Teubner.
- PETTENKOFER, M. v. *Ueber den gegenwärtigen Stand der Cholera-Frage und über die nächsten Aufgaben zur weitem Ergründung ihrer Ursachen*. München: Oldenbourg.
- PREYER, W. *Ueber die Erforschung des Lebens*. Jena: Dufft.
- SIEBOLD, C. T. v. *Mittheilungen über die Speichelorgane der Biene*. Nördlingen: Beck.
- SZARANIEWICZ, J. *Kritische Blicke in die Geschichte der Karpathen-Völker im Alterthum und im Mittelalter*. Lemberg: Wild.
- TUSCA, M. *Étude sur la Torsion*. Paris: Lacroix.

History.

The History of India as told by its own Historians. The Muhammadan Period. The Posthumous Papers of the late Sir H. M. Elliot, K.C.B. Edited and continued by Prof. J. Dowson, M.R.A.S. Vol. IV. Trübner and Co., 1872.

HAVING in these pages repeatedly enlarged on Sir H. Elliot's great undertaking, and on the manner in which it is carried out by the editor and co-author, Professor Dowson, we resign ourselves simply to advert to the most noticeable literary facts brought forward by this new volume, which in every respect equals its predecessors.

That period in Indian history which is copiously illustrated by the contents of this volume extends over 167 years, *i. e.* from A.D. 1389 to 1556, comprising the decline and last struggles of the Tughlak dynasty, the inroads of Timur and his devastation of Delhi, the dictatorship of several grandees (such as Ikbāl Khān and Daulat Khān) over more or less of the ruins of the empire, the Afghān dynasty of the Lódís, the reigns of Bábar and Humáyún, and, lastly, the Afghān dynasty Súr, who held India under their sway during the time when Humáyún wandered as an exile in Afghānistan and Persia. By the accession of Akbar to the throne (1556) a new period in the history of India was inaugurated.

Among the thirteen chronicles described in this volume we notice particularly three, which were hitherto altogether unknown, the contents of which are communicated for the first time. One of them is the *Tarikh-i-Mubárak Sháhí*, by Yahyá ben Ahmad Sirhindí. He was contemporary with the Sayyids, and for their history his chronicle is the chief source. According to his own statement, he wrote for the

period from 1388 till the end of his book (1448), "upon trustworthy information and personal observation." It is dedicated to the second Sayyid, who, when prince royal, held Firozpur and Sirhind, the home of the author, as fiefs from his father (p. 48). "Yahyá has no claims to be ranked as an historian, but he is a careful and apparently an honest chronicler." His work has largely been drawn upon by later historians for the history of the Sayyids.

Also the *Tarikh-i-Shér Sháhí*, by Abbás Khān Sarwání, is contemporary with the events it relates. It was a standard work on the history of the Súr dynasty, with the founder of which the author was connected by marriage. He wrote "probably not long after A.D. 1579" by order of the emperor Akbar. Unfortunately, of the three parts of the book, only the first one is extant, which contains a minute account of the origin and rise of Shér Sháh. In the other parts the author had narrated the fate of his successors till the restorations of Humáyún. Abbás Khān's work is valuable as a historical record, but of no great literary merit, and certainly to be used cautiously, as he does not seem to be free from partiality for his countrymen, the Afghāns.

The third chronicle, the *Tarikh-i-Dáúdí*, by Abdallah, is devoted to the history of the two Afghān dynasties Lódí and Súr. It has received its name from the last Afghān prince Dáúd-Sháh, who was beheaded under Akbar, A.D. 1575. Of the author nothing is known except this, that he must have written after the accession of Tehángír, that is, after A.D. 1605. The author is silent as to his sources; it is very likely that he lived contemporaneously with the greater part of the events which he records.

The other historical works are of less rare occurrence, and were known before, such as the autobiography of Bábar, &c. They have yielded much interesting matter regarding the same period as well as earlier times. The same is to be said of the appendix, in which poems of historical import by Unsuri and Salmán are communicated in translation.

If Professor Dowson, besides those of the Royal Asiatic Society and the India Office Library, had had, *e.g.*, the collections of the British Museum and the Bodleian Library at his disposal, he would have worked under much more favourable circumstances. On p. 557 he quotes a short note of Sir W. Ouseley's regarding a Persian manuscript, now in the Bodleian, which is so curious and valuable that the following description may not appear out of place. The MS., it seems, was copied for Jonathan Scott, A.D. 1782. Unfortunately it is not complete, but contains only certain, and in several places disconnected, portions of a much larger work. The author was a pupil of Biruni by the name of Abú-Saíd Abd-alhay ben Abd-alдахák b. Mahmúd Kardízi. He wrote A.D. 1049-50, during the reign of the Ghaznawí prince Abd-alrashíd, to whose name he always adds, "May God give long duration to his rule." The original seems to have contained three parts:—

1. A general history down to his time, special regard being had to the determination of the chronological dates. For the history of the Ghaznawí kings till Abd-alrashíd, it is a contemporaneous record.

2. On the festivals and festive days of different nations, with an account of their origin.

3. An essay on the history of civilisation of the then known nationalities. In the parts extant he treats at great length of the Hindus and of Northern nations, Turkish, Slavonian, and others. Even to the Hungarians (Almaj-ghariyya) a chapter is devoted.

The whole, which probably bore the title of *Zain-akhhbár*, is worked out in the critical spirit of Biruni, whose works seem to have been the chief sources of Kardízi. It is of great literary interest in consequence of the tendencies

which it displays, and the plan upon which it is carried out, containing besides much useful information scarcely to be found anywhere else.

ED. SACHAU.

The Gallican Church. A History of the Church of France, from the Concordat of Bologna, A.D. 1516, to the Revolution. With an Introduction. By Rev. W. Henley Jervis, M.A., Prebendary of Heytesbury, Author of *The Student's History of France*. Two Volumes. Murray.

THIS book has two titles, of which one would be better away. On the cover it is called "Church of France;" at the head of the pages, "The Gallican Church," and on the title-page, both. Now, a "History of the Church of France," even within the chronological limits defined, it scarcely is: but it is a history of "The Gallican Church," if that name be understood to restrict the subject, not only to a history of the national Catholicism, but to a history of one special aspect of that religion.

A history of France would include the history of the Church of France; a real history of the Church of France would include a history of Gallicanism in this narrower sense—of the relations of the national Church with Rome and with the civil power. And it is possible to say that nothing less than a general history of the nation could show even this in its true significance: else we must be content if a departmental history be suggestive, without pretending to be exhaustive. And suggestive this book is: not the less so for the avowed personal opinions of the author, though these are of an order not very often combined with historical insight. He need not have argued so apologetically in his preface that "impartiality does not mean indifference." Surely nobody supposes that Gibbon's account of primitive Catholicism is "dispassionate." The question of Gallicanism is one that, to be treated seriously, requires the two postulates that Catholicism is valuable, and that it is open to dispute wherein lies the essence, or at least what are the conditions, of Catholicism. These assumptions harmonize with few minds better than with that of an Anglican of "reunionist" sympathies: and Mr. Jervis is singularly free from the incapacity to look at a question otherwise than in the light of his theory as to its solution. For an ideal Gallicanism—the principle of self-government of the national Church, opposed to absolutism either Erastian or ultramontane—he plainly enough avows his sympathy: but at the same time he confesses that in practice the fight has been between Pope and King, and that, so far as the religious conscience has been the arbiter, the Pope has won, and won because he deserved to win—because he, of the two, was the champion of religion.

Whether from an incapacity to theorise, or from a voluntary and probably judicious self-restraint, there are fewer opinions enunciated in this book than are suggested by its narrative; and in particular there is a studied avoidance of pressing tempting historical parallels, or of anything like "insularity" of treatment. Mr. Jervis is right in relegating to an appendix, as a mere episode, the negotiations between Dupin and Archbishop Wake: his sympathy with the object in view does not blind him to their unpractical character. But more might have been said on the likeness, sometimes even verbal, of Gallican formulae, like those in vol. i. pp. 259, 280, 306–9, to the English "Oath of Supremacy and Abjuration": the same disposition showing itself, on the royalist side, to avail itself of the "fallacy of many questions," and to lump together or confound the theories of the lawfulness of tyrannicide, the lawfulness of the deposition of a king by the national will, and the competence of the Pope to visit a sovereign personally with ecclesiastical censures. In fact, one is led by this book to think of the contrast between English and

French history, as less fundamental than Englishmen are pleased to assume. The general question on both sides of the Channel was the same—except in dates. There is the conflict between the royal supremacy and the papal, complicated by that between the King (often supported by the Pope) and the national liberties. But the exception made is the more important because not only were the absolute dates of each event different in the two countries, but the course of political and ecclesiastical history respectively was not parallel in time, nor were the relations of one to the other the same. In England, as in France, the sympathies of the national Church were on the absolutist side; but in England it was forced, in 1688, *τὸν δῆμον προετραπίζεσθαι*, because the national element in the ecclesiastical controversy was more sharply defined than the theological, and was recognised to be of more importance; while in France the national question did not affect the nation, but only the crown and the superior clergy. Gallicanism and Jansenism (after the death of the great Port-Royalists) were feebler moral forces than Anglicanism and Puritanism, by almost as much as a French Parliament of the eighteenth century differed from an English Parliament of the seventeenth. On the other hand, in France the ecclesiastical parties had the advantage to which we attribute the better fortune of England in her secular history—the continuity of the national life was preserved, and patriotism and loyalty were not party questions. Absolutism had struck deeper roots in France than in England, and some of them must be traced far into the Middle Ages; but, even at the worst period of French despotism, there was a national life of whose healthy and harmonious development it would have been unjust and premature to despair.

The common temptation of an ecclesiastical historian is to let his work sink into a series of admiring biographies of ecclesiastical worthies: so it is an error on the right side if Mr. Jervis has given less prominence than he might to the personal element of history. Of Henry IV. or Louis XIV. perhaps he was not bound to say more than he does. Of the former's religious character, he takes as favourable a view as the case admits of: he argues plausibly that he, like his grandson Charles II., sincerely preferred a mysterious religion to a common-sense or subjective one. But it is likely that very much depended on the fact that Louis XIV. was a better Catholic, perhaps a better man, than Henry VIII.; and while Mr. Jervis is not unjust to Louis personally, he seems to regard him too much as a puppet in the hands of others. And, at any rate, it was surely the duty of an ecclesiastical historian to give us life-like portraits of men like St. Cyran, Pascal, and Bossuet. For Arnauld, Mr. Jervis has scarcely evaded the task; but for the rest of the Port-Royalists, it is no excuse to say that it has often been done before. We may fairly complain of it being neglected by a man who could appreciate their moral and spiritual greatness without being tempted to ignore the gloomy, unlovely tone both of their theology and their ethics.

WILLIAM HENRY SIMCOX.

The Feudal System in Muhammadan Countries. [*Das Lehnswesen in den Moslemischen Staaten, insbesondere im Osmanischen Reiche.* Mit dem Gesetzbuche der Lehen unter Sultan Ahmed I. Von P. A. v. Tischendorf, Ph.D.] Leipzig: 1872.

To everybody who once had, theoretically or practically, to deal with the question of Muhammadan landed property, it will be for long afterwards a *Noli me tangere*, and will disturb his rest as some ugly phantom of a nightmare. The most intricate puzzle, the chief stumbling-block for the internal policy of British India, was the land question; and

that for this sole reason, that the old Muslim conquerors had in their heads—and generally carried out—a great variety of notions regarding property, except the very simplest one, that of personal property.

To Dr. P. v. Tischendorf we owe an addition to the literature on this subject, a treatise on the feudal system in Muhammadan countries, especially in Turkey. In an introductory chapter, the author expatiates on the different species of landed property according to Muslim law. Next the theory of the feudal system (*Iktâ*) is explained with some notes regarding its historical development. Passing over to the Osmanlis, he delineates their system from the foundation of the empire in Asia Minor till the reign of Sultan Ahmad I. (died A.D. 1607), during the most glorious period of Turkish history. By order of this sultan, a high official, Ainf Alf, made a collection of feudal laws, with certain proposals regarding the best way of opposing various signs of decay already then apparent. This composition of Ainf Alf's, which came out in A.D. 1609, is communicated in translation, having before been translated into French by Bélin. In a last chapter, the author treats of the decay of the feudal system, till its abolition by the Hatti-sherif of Gülkhane, in 1839. The appendix contains some useful explanatory notes, mostly of a philological nature.

From this it will appear that Dr. v. Tischendorf's book is a very acceptable gift to all those who take an interest in "the sick man." It is very well written, and gives a clear survey, condensed from various scattered materials. The sources which he has chiefly drawn upon are Máwardí, Ibn Tamáa, Hammer, Bélin, &c.

From a scientific point of view we should have wished that the author had more limited the field of his research, in which case he might perhaps have succeeded actually in increasing our knowledge on some point or other. There is an utter want of proportion between the title of the book and the book itself. Professing to treat of "the feudal system in Muhammadan empires," what does it teach us, for instance, on the feudal system of India, Egypt, Spain? Wherever Muslims settled, they followed the same theory, but it was varied according to circumstances. What is its origin? The author merely repeats what everybody says, viz. that it is of Sassanian origin. But that has never been proved. Has the theory itself undergone any important changes since the time of Abú Hanífa, Muhammad b. Alhasan (whose *Kitáb-alsair alkabir* yields abundant materials on this subject), and Máwardí? Having hoped on these and similar questions to be enlightened by the author, we confess we are disappointed. Nevertheless we readily admit that he has produced a decidedly useful book.

A particular difficulty attaches to all investigations on political institutions of Muhammadan countries. In the first place it is absolutely necessary to get an insight into the theories as propounded by the chief law-doctors, and this is not so particularly arduous. But then the relation between these theories—which are the same throughout the whole Muslim world—and the life of the nations has to be shown and illustrated, and this task presupposes almost life-long historical researches. It is the more unavoidable as it is a far spread error to believe that public life in Muslim states was never based upon any rule but the will or whim of the ruler.

ED. SACHAU.

Histoire de l'Empire ottoman. Par Th. d'Oksza. Tome I.
Constantinople : 1871.

THE author of this new and comprehensive *History of the Turkish Empire* is a Polish gentleman who has for a long time resided in Turkey and other parts of the East. He

has enjoyed ample opportunity of making himself acquainted with the institutions of the Turkish empire of our time, and with Eastern modes of thought. In the preface, p. 6, he says:—"J'ai consacré des années à réunir les faits, à les soumettre à l'épreuve d'une critique sévère; et le travail intérieur nécessaire pour se bien pénétrer d'un état social si différent de celui de l'Europe a été mon occupation principale depuis le jour où les malheurs de mon pays m'ont rendu l'hôte des Osmanlis."

The author proposes to himself to carry Turkish history down to our time, in four parts:—(a) From the time when Osman declared himself independent till the conquest of Constantinople (1300–1453). (b) The period of Turkish grandeur till the peace of Carlowitz (1699). (c) The period of stagnation and decay (till 1826). (d) The period of regeneration. This first volume contains the history of the three first rulers—of Osman and Orkhan, who founded the empire in Asia Minor, and of Murad, who first carried the victorious crescent deep into European Turkey; besides, in an introduction, the origin of the Turks is discussed, the Saljúk empire of Iconium, the circumstances under which the first leaders of the Turkish tribes rose to power and importance. It is a most interesting period in human history, and the author has succeeded in painting it in appropriate and vivid colours; he lays open before the reader the whole organism of the time, the character of the Turkish race, their institutions and warlike exploits, the condition of the demoralised and impoverished Byzantine empire, the inroads of Northern nations, &c.

The number of works on Turkish history in European tongues is legion, whilst we know of very few historians in this field besides Hammer and Rosen. Almost all books of this kind are more or less able condensations from Hammer's great and most meritorious work. But who, after him, has taken the trouble to wade through the verbose and voluminous annals of the Osmanli dynasty? who has brought criticism to bear upon the manner in which Hammer made use of his sources? Indeed, we cannot deny that very little has been done for Turkish history since Hammer, being of opinion that the work of a historian widely differs from that of any educated man who, after having amassed a certain amount of second-hand information regarding the fate of a people, begins to write their history. Turkey has mostly been the prey of the latter class of men.

M. d'Oksza cannot claim to be a Macaulay or Ranke in his line. The first condition for this would be a thorough knowledge of Eastern literature and languages, which, it seems, cannot be accorded to him. His work is based mostly upon Hammer, besides other materials available in European languages. We think he would have gained a much greater merit if he had undertaken to fill up a severely felt *lacuna* in the literature of the day—if he had composed a history exclusively of modern Turkey since 1826, of the reform in all branches in public and private life. Rosen's very useful book is, in this respect, too short and too exclusively devoted to external history. Every year, every day may make Turkey the most prominent topic of European politics, when everybody will like to inform himself of its internal life, of the very roots of its existence. And that is at present extremely difficult, regarding many subjects nothing short of impossible. For such a task M. d'Oksza would be better prepared; he would not be obliged to draw from second-hand information, and could increase and rectify the results of his investigations by personal experience and observation. Let us hope that the fourth volume, in which this period will be treated of, will give us an opportunity to acknowledge the merit of the author with less reserve.

ED. SACHAU.

New Publications.

- BAGSHOT, W. *Physics and Politics; or, Thoughts on the Application of the Principles of Natural Selection and Inheritance to Political Society.* (International Series.) H. King.
- EPISTOLÆ ROMANORUM PONTIFICUM genuinae et quae ad eos scriptae sunt a S. Hilario usque ad Pelagium II. Recensuit et ed. A. Thiel. Tom. I. Lfg. 2 u. 3. Leipzig: Peter.
- EXNER, A. *Kritik d. Pfandrechtsbegriffes nach römischem Recht.* Leipzig: Breitkopf u. Härtel.
- LÜBECK, *Urkundenbuch der Stadt.* 4. Theil. Lübeck: Grautoff.
- NEKRASSOW, N. *Die Königinhofer Handschrift, mit Vorwort, Glossaren u. s. w.* St. Petersburg: Devrient.
- PETERMANN, A. *Staatswissenschaftliche Untersuchungen.* I. Gemeinde- u. Bürgerrecht. Dresden: von Zahn.
- STERLING, J. Hutchinson. *Lectures on the Philosophy of Law.* [Summary and explanation of first part of Hegel's *Rechtsphilosophie*—with controversial appendices.] Longmans.
- THE FIRST SLAVONIC MONARCHIES IN NORTH WEST. (In Russian.) St. Petersburg: Devrient.
- VÁMBÉRY, A. *Bokhara; its History and Conquest.* H. King.

Philology.

Madvig's *Adversaria*. [*Jo. Nic. Madvigii, Professoris Hauniensis, Adversaria Critica ad Scriptores Graecos et Latinos.* Vol. I. *De Arte Coniecturali. Emendationes Graecae.*] Copenhagen, 1871.

THOSE who have been accustomed to regard Madvig as *facile princeps* among European scholars in handling the texts of Latin prose authors will marvel at the resources and fertility of mind which have enabled him to issue, as a first instalment of *Adversaria Critica*, some thousands of emendations in Greek authors. The preface to this volume—a simple and modest narrative of the study-life of the man who at present divides with Theodor Mommsen the highest honours of European scholarship—assures us that it was accident rather than choice which turned Madvig's attention chiefly to Latin criticism. A mind like his, however, was never likely to specialise unduly: and indeed his work upon Cicero would have been impossible without a profound study of Greek. Meanwhile we may congratulate ourselves upon the accidental circumstances to which, apparently, we are indebted for the *Livy* and the *De Finibus*.

This first volume of *Adversaria* consists of two parts: the first book (pp. 1–184), which is a treatise on the methods of emendation, illustrated copiously by examples; and the remainder of the volume, which contains critical notes upon the chief poets and prose-writers of Greece, the latter of whom receive by far the largest share of Madvig's attention. Among these Plato, Plutarch, Xenophon, Thucydides, and Strabo are most copiously dealt with, but the author has not neglected the Greek orators, Aristotle, Polybius, Diodorus Siculus, and Lucian.

In a short *Praemonitum* Madvig says that no one will read more of this work at a stretch than the first two or three chapters of the first book: but, though to read the book through, however instructive an exercise, would be fatal to its being noticed in these pages for the next two or three years, we can honestly say that we have gone far beyond the limit which the author assigns to his reader's patience. Within our narrow limits, however, almost all that we can do is to indicate the salient points of the first book, which is the distinctive and characteristic part of the whole, and select from many good and not a few masterly emendations a few specimens as a sample of the style of the rest.

The true method of emendation is to scholarship what the true method of induction is to physical science: it grows

under the hands of a long series of workers. No one can, perhaps, ever formulate with complete exactness the conditions of a perfect emendation or a perfect scientific induction, but our sense of truth may be quite satisfied by particular cases in the one kind as in the other, and approximations to a true formula may be made which shall come indefinitely near the fact. Meanwhile, though no number of formulae will supply future workers with the judgment and divining power which must always supplement labour in striking out new lights, great scholars and great men of science who take the trouble to inform the world about their own method confer upon it an immense service. They show what has been the force of the long continued study of facts in moulding and tempering the habit of research, in narrowing the domain of futility and waste labour, and in concentrating the attention more and more upon the material which is strictly available. You cannot, by any logic, create a great discoverer or a great emender of texts, but you can guard the student, by pointing out the lines in which his science has been formed in the hands of his predecessors, from useless experiment, and thus keep longer alive and turn to better purpose what spark of original light he may possess.

In this view, the first book of these *Adversaria* will be of inestimable use to philological students. It is an effort to systematize the methods of emendation, or (we should rather say) of restoration of texts: to point out the circumstances which render it necessary, the conditions to be fulfilled in attempting it, and the limits of its possibilities. We say, of use to philological students, not to really advanced scholars: for, as far as method goes, Madvig does and can do no more than point out the lines of proceeding in these matters which all our teachers in Israel, by the force of circumstances, must now keep before their eyes: the only difference between him and others being a difference of native power in handling his materials. But to students it is of immense importance to have clearly pointed out to them what the verdict of the best modern scholarship declares to be the conditions of the material at the command of those who would attempt the task of restoring classical texts.

The principles of criticism laid down by Madvig are obvious enough when stated, but it does not follow that in their full extent they have been practically realised as he expounds them. Putting together into a short space what he says in various parts of the first book, we may briefly sum them up as follows. The need of restoring texts at all rests on the imperfection of the copies in our possession, an imperfection greater, on the whole, in the case of Latin than of Greek MSS., but varying very much according to a number of circumstances: the general rule however being that the most widely read authors are the best preserved. Scholars have been prone both to exaggerate and to underestimate the value to be assigned to the testimony of MSS.: some tending to adhere servilely to their tradition at the expense of sense and grammar, others inclining to correct them, whenever apparently at fault, like bad exercises. But MSS. have no absolute value: the MSS. of each separate author must be examined for themselves, and their relation to one another, and to the real text, determined according to the circumstances of the case. In any case, however, the scholar in dealing with MSS. has to deal with documents in which mistakes are sure to abound: mistakes, it should be remarked, chiefly, if not entirely, due to mere error of various kinds on the part of the scribes. In order to correct these mistakes and restore the author's real hand, it may be necessary to have recourse to conjecture, that is, the MSS. themselves may give little or no clue to the true reading. An alteration based on such

conjecture can only be admissible when it exactly suits what the sense of the context demands, and therefore requires, as well as considerable power of divination, a thorough knowledge of the author's circumstances, of the probabilities of his diction, and in general of the history and antiquities of the nation to which he belonged. But the limits of conjecture should be narrowed as much as possible by a thorough study of the best MS. tradition. It is far better to restore than to guess: and often a repeated examination of a MS. will reveal the traces of the obliterated reading, and lead to a certain restoration.

It need hardly be said that it is in this kind of restoration that Madvig excels, as will be shown by instances further on. All the best modern scholars, indeed, make it their chief aim to pursue this method: of which Studemund's Plautine studies, and Munro's beautiful restorations in the *Aetna*, may be taken as felicitous examples. The two great characteristics of modern scholarship are the habit of careful examination and re-examination of MS. tradition, and the increase of general grammatical, antiquarian, and historical knowledge.

In the first chapter of his first book, Madvig has been at the pains to distinguish the different kinds of weaknesses to which even the best MSS. are liable. These are either the involuntary errors of incorrect or ignorant copyists, or the intentional modifications which scribes have introduced into texts according to their own ideas of grammar or sense. Of involuntary errors Madvig makes six classes, under each of which he gives numerous specimens of his own corrections both in Greek and in Latin texts. We will briefly indicate these heads, and give an instance or two, under each, of Madvig's emendations.

(a) *Similar letters or syllables are confused*: as in Greek Α and Δ, Θ and Ο, in Latin *t* and *l*, *in*, *ui*, &c. In Plutarch, *Adv. Stoicos*, 32, 1, the MSS. give οὐδὲν ἀπολείπουσι τῶν πραγμάτων, ἰὸν ἰὸν, φεύ φεύ βούντες (of the Stoics' abuse of Epicurus). For πραγμάτων Madvig restores κεραγμάτων.

(b) *MSS. are liable to erroneous punctuation and division of words*. In Seneca, *Epist.* 89, 4, Haase, giving the *ipsisima verba* of the MSS., but adding a mark of omission, edits thus: "Philosophia unde dicta sit, apparet: ipso enim nomine fatetur. Quidam et sapientium ita . . . quidam finierunt, ut dicerent divinorum et humanorum scientiam." Madvig restores, "Philosophia unde dicta sit, apparet: ipso enim nomine fatetur, *quid amet*. Sapientium," &c. In Gellius, vi. (vii.) 3, 34, the MSS. give "Usum esse Catonem dicit" (Tiro) "argumentis parum honestis et non viri et qui alio fuit, sed vafri ac fallaciosi." Madvig: "et non viri *aequi alioqui*, sed," &c. In Thucydides, 8, 46, the MSS. give εὐτελέστερα δὲ τὰ δεινὰ βραχεῖ μορίῳ τῆς δαπάνης περὶ ἑαυτοὺς τοὺς Ἕλληνας καταρτίζαι; for τὰ δεινὰ Madvig and Classen correct τὰδ' εἶναι.

(c) *Words, syllables, or letters, are omitted or repeated*. A fragment of Varro is thus quoted in Nonius, p. 248: "Socius es hostibus, socius ita bellum geris, ut bella omnia domum auferas." Madvig would write: "Socius es hostibus, *hostis sociis*: ita bellum geris," &c. Seneca, *Q. N.* 30, 5, most probably wrote: "Quam multa animalia hoc primum cognovimus saeculo: quam multa *ne hoc* quidem! Multa venientis aevi populus ignota nobis sciet": from which the scribe first wrote *negotia* for *ne hoc*, and afterwards corrected himself, so that the editions give, "quam multa negotia ne hoc quidem saeculo."

(d) *Words, syllables, or letters, not similar, omitted through haste*. In Quintilian, 5, 10, 56, the best MSS. give, "Genus ad probandum speciem minimum valet, plurimum ad refellendum: . . . nec, quod est virtus" (or "quod virtus est") "utique non potest esse iustitia" (or "iniustitia"). Out of this confusion Madvig elicits, "nec, quod virtus est, utique

est iustitia, sed, quod virtus non est, utique non potest esse iustitia."

(e) *The ending of a word is erroneously altered to suit the case or number of a following word* ("accommodatio grammatica"). Cic. *De Inv.* 1, 91, wrote: "Quodsi non P. Scipio Corneliā filiam Ti. Graccho collocasset atque ex ea duos Gracchus procreasset, tantae seditiones natae non essent." Gracchus was altered into Gracchos to suit *duos*, and hence Scipio is represented in the MS. text as the husband of his own daughter.

(f) *Notes or glosses are erroneously given as part of the text*. Thus, in Plato, *Rep.* 2, p. 364 E, Madvig thinks that ἡδονῶν is a mere gloss on παιδῶν.

Distinct from all these is interpolation proper, or intentional tampering with the text, whether by insertion, or omission, or alteration of words, by the scribe. In some cases it is difficult to distinguish this from mere error: as in Sen. *Epist.* 14, 14, where the best MSS. give, "Sed postea videbimus an sapientiora perdenda sit;" edited, "an sapienti opera perdenda sit," but emended by Madvig, "an sapienti opera *r. p.* (=reipublicae) danda sit": *perdenda* having arisen, in his opinion, from *r. p. danda*. A clearer instance is Justin, 7, 6: "Post hos bello in Illyrios translato multa milia caedit: urbem nobilissimam Larissam (capit. Hinc Thessaliam) non praedae cupiditate, sed quod &c. . . improvisus expugnat." Capit. *Hinc Thessaliam*, in brackets, is Jeep's reading: some MSS. for *hinc* give *hic* or *hic in*. Madvig considers *capit* to be the correction of a scribe, who wanted a verb, for *caput*: and that Justin wrote, "Larissam (*caput hoc Thessaliae*) . . . expugnat." A more brilliant example of Madvig's power is his emendation of Plato, *Legg.* 1, p. 633 D. Plato there is made to speak of θωπείαι κολακίαι, αἱ καὶ τῶν σεμνῶν οἰομένων εἶναι τοῖς θυμοῖς κερήνους ποιοῦσι, or μαλάττονσαι κ. π. Now in Bekker's best MS. κερήνους is only put in in the margin: a later MS. inserts it in the text after ποιοῦσιν, and in the same MS. a second hand adds μαλάττονσαι. The cause of these additions Madvig discerns in the word ποιοῦσιν, a corruption misunderstood by the scribe, which he simply corrects into ποιοῦσιν: αἱ καὶ τῶν σεμνῶν οἰομένων εἶναι τοῖς θυμοῖς ποιοῦσιν.

The second chapter of the first book treats of the method of restoring true readings from the MSS. themselves, or from the traces which they offer. We give three instances of Madvig's skill in this proceeding. In the *Theaetetus*, p. 175 C, Socrates is speaking of the effect produced on the common mind when the philosopher attempts to draw it from the consideration of men's ordinary talkings and questionings to higher things. An instance of these questionings is εἰ βασιλεὺς εὐδαίμων κεκτημένος τ' αὖ πολὺ χρυσίον (so the editions). But the Oxford MS. omits πολὺ. Now Hesychius has the following glosses: ταῖς, μέγας, πολὺς: ταῖσας, μεγάλινας, πλεονάσας. Evidently the true reading must be, εἰ βασιλεὺς εὐδαίμων κεκτημένος ταὺ χρυσίον: Plato quoting a popular word of common (though not literary) usage. Seneca, *Ep.* 92, 12, says, according to the best MSS., punctuated by Madvig, "Itaque non est bonum per se munda vestis, sed munda vestis electio, quia non in re bonum est, sed in electione qualῖ (ποιῶ). Actiones nostrae honestae sunt, non ipsa quae aguntur." This gives far better sense than the common reading of the editions, "sed in electione, quali actiones nostrae honestae sunt," &c. Seneca means that excellence lies in the *quality of our choice*. Ovid is made to say in the common editions (*A. A.* 3, 440), "Vix mihi credetis; sed credite! Troia maneret | Praeceptis Priami si foret usa sui." But the best MSS. have *Priame, tuis*, for *Priami, sui*. *Priame* stands simply for *Priamei*, vocative of *Priameis*, i.e. Cassandra. "Troia maneret, Praeceptis, Priamei, si foret usa tuis." We have not space

to notice other brilliant restorations in this chapter, as *e.g.* Πρωτότου θυγατρᾶσιν for προσπόλου θυγατρᾶσιν in Plutarch (περὶ τοῦ, ὅτι μάλιστα τοῖς ἡγέμοσι, &c.), p. 118.

The third chapter contains a number of restorations of proper names obscured in MSS. We may notice in particular Εὐδικίονος for οἱ δ' ἐκείνους in Strabo, 5, p. 242 (p. 132): Σωμαίου καὶ Παντακίου βρόντων for συνελθοῦσαι καὶ πάντα καταβρέοντων, *ib.* 6, p. 267 (p. 133): καὶ Νηλέως for καλῶς in Lucian, *Adv. Indoctum*, 4 (p. 143).

The fourth chapter is a short treatise on the extent to which MSS. are liable to err in matters of grammar, which resolves itself chiefly into a protest against those scholars who have refused to accept the distinctions laid down by Madvig between the use of the aorist and the future infinitive.

Madvig seems to us far less happy in dealing with the poets than with the prose authors of Greece. To see what a poet could not have written is easier than to guess what he must have written. Not only are the corrections which Madvig proposes, to our mind, seldom convincing, but he professes (perhaps as a propitiation of Nemesis) to think it possible that Sophocles could have written κοῦδεῖς ἐπίσταται μοι συλλαβεῖν τόπος (p. 209). H. NETTLESHIP.

Sexti Aurelii Propertii Carmina. By F. A. Paley. Second Edition, Bell and Daldy, 1872.

GRATIFYING as the fact will not be denied to be that a second edition of an author so difficult and, for various reasons, so little read in England as Propertius has been called for in the space of twenty years, it is disappointing to know that in that interval little, if anything, has been done to clear up the obscurities of reading and meaning which the laborious care and admirable scholarship of Hertzberg had left unsolved. No one, we think, who has investigated the style of Propertius will feel satisfied with the flimsy and quite inadequate performance of the latest continental editor, L. Müller: still less with the gratuitous and absolutely groundless transpositions of Dominico Garutti's *Cynthia*, a work which, if possible, would make criticism impossible. Yet how much remains to be done still! Are these obscurities hopeless? We are persuaded that they may still be unravelled, and we are confident that the path to their interpretation is yet open to anyone who will patiently ransack the less explored fields of Greek and Roman literature, *e.g.* poets like Callimachus, Lycophron, and Apollonius Rhodius, with their scholia, or, again, such information as is contained in the varied and miscellaneous remains which constitute the *Fragmenta Historicorum et Geographorum Graecorum*. In one word, Propertius wrote like a learned man, and with very little simplicity; and he must not be interpreted as if his language were anything short of complex or his allusions anything but easy to discover.

We are doing Mr. Paley no injustice when we say that his edition, useful and suggestive as it is, does not, in the above mentioned particular, attain to the highest mark—perhaps a life's study only could: and yet from an editor of Aeschylus we had looked for more certainty. There are, we think, many interpretations in this edition which a repeated study of the author makes not only improbable, but certainly wrong; there are cases where a more recondite MS. reading is either ignored or rejected without sufficient investigation; some where the editor has unnecessarily admitted conjectures—a fault, however, from which Mr. Paley is, compared with the latest continental editor, fortunately free. And is not Mr. Paley unjustifiably severe on one of the greatest of philologists, Scaliger? or could Scaliger have proposed so bad an emendation as

Aut quid epe Chii, tibi prosunt carmina lecta?

or *Auersis rhythmis cantas*? It would have been more satisfactory, at least to English admirers (and they are more than might be supposed) of Propertius, if Mr. Paley, instead of crowding his pages with the crudities of L. Müller, had weighed more deliberately the observations of that older school of critics who, like Barth and Passerat, concentrated their learning on clearing up the difficulties of the text, without seeking the doubtful cure of conjecture, or, again, had not neglected or ignored those occasional solutions of difficulties which, out of the way of foreign editors, were in the immediate reach of an Englishman. We allude *e.g.* to the difficult lines, iii. 26, 81–84:

*Nec minor his animis, aut si minor ore, canorus
Anseris indocto carmine cessit olor,*

on which Professor Munro has written a short article in the *Journal of Philology*, ii. p. 143. We have little doubt that the main view there put forward, viz. that *haec* and *animis* refer, not to the *Eclogues* and *Georgics* together, but to the *Eclogues* alone, is right; and this whether we accept Ribbeck's transposition and Munro's *Anseri* or not.

The most interesting part of Propertius to most readers is the first four books, which are mainly occupied with the various phases of the Cynthia amour; but it is the last, in this edition the fifth, book on which Mr. Paley has accumulated most new material, and where his commentary has, in his own judgment, most claim to originality. We offer the following remarks here. In i. 31, for *Luceresque coloni*, the Naples MS. gives *Soloni*, and that this nominative plural is right is probable, not only from the first reading of the Hamburg MS. *solemni*, but from the comparative rarity of the word. Hertzberg remarks on the miraculous coincidence of this, to him, mistaken reading with Dion. H. ii. 37, ἦκε δὲ αὐτῷ Τυρρήνων ἐπικουρίαν ἱκανὴν ἐκ Σολωνίου πόλεως Λοκόμων; it is at least equally probable that the poet and the historian are alluding to the same tradition. Mr. Paley has himself called attention to the fact, so signally true of Propertius, that his allusions are, to the less known, more recondite legends, *e.g.* when he makes the Simois of the Trojan Ida the birthplace of Jupiter (iv. 1, 27), or represents Melampus as submitting to imprisonment from love of Pero, whereas the ordinary story makes the lover of Pero to be Bias, Melampus' brother (ii. 3, 53). In the same elegy we cannot approve of Mr. Paley's transpositions of vv. 83–86, necessitating, as this does, so improbable an interpretation of vv. 81, 2, as he is induced to give; for that *iterata* can either mean "hackneyed" or is equivalent to *iterata sunt* is, in our judgment, equally improbable. Lachmann, in his unpretending but admirable edition of 1829—as far above his former edition as his *Lucretius* is above both—points out the construction; *obliquae signa iterata rotae* begins a new clause, which, with vv. 83–86, depends on *Dicam*: then the words *Troia cades et Troica Roma resurges* are a sudden apostrophe, quite in Propertius' style. In v. 3, 56, *Illa tui partem vindicat una toro*, we demur to the meaning "vindicat sibi partem quam tu debebas (solebas) capere in toro," which would surely require *tuam*; the idea seems to be that the lap-dog is the only thing which is admitted to its mistress's couch as claiming some part of the affection which belonged to the husband, literally, "she alone claims some part of you as her own." In v. 7, 64, *Narrant historiae pectora nota suae* is at least intelligible; the two wives, Andromede and Hypermnestre, faithful bosoms well known to the annals of their country, each tell their story: the harshness of the naked *narrant* is quite relieved by being drawn out at greater length in the following lines, *Haec queritur—Narrant Hypermnestre*: in v. 78 of the same elegy, *laudes meas* must surely be "praising me," not "the credit you gain from me." In

v. 8, a difficult elegy, and one in which Mr. Paley's commentary seems to us less trustworthy than usual, we should prefer to take *primo temone* with *sedens*, not with *pendit* (21); to explain *impuros* (22) as "disreputable," not "rough"—a meaning which the use of *purus*, like *καθαρός* for "clear," "unimpeded," hardly justifies; to interpret *Recidit inque suos mensa supina pedes* (44) of the table toppling over and falling backwards, rather than of the movable slab slipping from the top, in which case *in suos pedes* is, to say the least, obscure; to explain *gaudet in exuviis* (63) not like *gaudeat in puero* (ii. 4, 18), but in the same sense as *cum fuit in tunica*, i.e. holding in her hands the tatters of dress and shreds of hair which are the signs of her rival's defeat: lastly, to retain, as Mr. Paley himself half inclines, *toto toro* (88) against the more decorous, less characteristic *tuto*. In book i. 20, *Ah! dolor! ibat Hylas, ibat Hamadryasin*, we do not know whether any one has noticed the close correspondence of the expression with a line in Parthenius (*Ἐρωτ. Παθ.* xiv. 22), *Αἰνὸς δ' ἐς Νύμφας ὄχετ' Ἐφιδρύαδας*: a correspondence sufficiently marked, we think, to determine the construction of *Hamadryasin* after *ibat*, not, as Hertzberg, after *dolor*; the probability is scarcely weakened by the fact that the nominative in the line quoted by Parthenius is not a person, but a pail (*γαλός*). That Parthenius was known to Propertius is likely not only from other resemblances, e.g. the story of Tarpeia betraying her country to Tatius, and as a punishment being buried beneath the shields of his soldiers, as compared with Parthenius' narrative of Peisidike betraying Methymna to Achilles, and being stoned by his army in consequence (*Ἐρωτ.* II. xxi.), but from the attraction which such a writer would have, partly as the narrator of the less known love-stories, partly from his connection with Propertius' great predecessor in elegy, Cornelius Gallus, to whom the book *Περὶ Ἐρωτικῶν Παθημάτων* is dedicated, partly from the favour which, according to Suetonius, Tiberius extended to this recondite and somewhat affected author.

The editor of this *Propertius* may fairly be congratulated on the general tone of his commentary. He might have been pedantic or squeamish: he has avoided either fault. No one will, we think, complain that he has dwelt unnecessarily on vicious terms or allusions; still less that an oversensitive morality has deterred him from stating as much as is indispensable to a proper understanding of his author. Mr. Paley has sufficient sympathy with the description of one of the most genuine passions extant in the writings of classical antiquity, not to offend in either direction.

R. ELLIS.

THE LATE VICOMTE DE ROUGÉ.

THE death of Vicomte de Rougé makes a gap in the ranks of the Egyptologists greatly to be deplored. His earliest contributions to Egyptology were in 1846, when he reviewed the first volume of Bunsen's *Egypt's Place in the World's History*, and pointed out the necessity of a more careful analysis of the Egyptian texts than had hitherto prevailed. This was followed by a series of articles in the *Revue archéologique*, in which various texts were discussed with accuracy and extraordinary ability. Two translations, one of a stele in the Papalacqua collection, the other of the so-called statuette Naophore in the Vatican, appeared in 1849 and 1851, but unaccompanied by the original texts or by explanatory commentaries. In the *Mémoire sur l'Inscription du Tombeau d'Ahmès* (1851), M. de Rougé discussed every word and sign with minute care, and set an example of the method of treatment which alone can lead to satisfactory results. In 1852 he published a translation of a considerable part of the D'Orbigny papyrus (*Tale of the Two Brothers*), of which he was fortunate enough to obtain the perusal, long before the text was published by the British Museum. In 1856 appeared a translation of the poem of *Pentaour*, from the Sallier papyrus No. 3, and this was followed by a careful analysis of the curious stele in the Bibliothèque Nationale, relating to the cure of an Asiatic plague who was possessed by an evil spirit. In 1860 commenced the explanation of the Ritual in

the *Revue archéologique*, and in this year M. de Rougé was installed in the chair of Egyptology in the College of France, where for many years his lectures were attended by a small but appreciative auditory, to whom he expounded the principles of careful analysis upon which he himself proceeded. In 1863 he went upon a mission to Egypt, and brought back a rich harvest of inscriptions. The *Recherches sur les Monuments des six premières Dynasties*, a work of great care and elaboration, appeared in 1866, and in the same year was commenced the publication, in parts, of a Hieratic Ritual from papyri in the Louvre. This work, unfortunately, is yet incomplete. The *Chrestomathie égyptienne*, a systematic introduction to the study of the Egyptian language, was begun in 1867, and a second fascicule appeared in 1868. Papers on the Pianchi stele of Gebel Barkal, on the intercourse of European nations with Egypt, and on many inscriptions of historical importance, have also appeared from the pen of M. de Rougé during the last ten years, and our catalogue of his contributions to Egyptological science must not be considered by any means a complete one. A scrupulous philological accuracy is the distinguishing characteristic of all of them, and no writer in the school of Champollion has been more successful in the scientific application and expansion of the principles of the great master.

M. de Rougé had the singular happiness of having a son who shared the enthusiasm of his father for Egyptological research, and who has already distinguished himself by various articles of great merit, principally in the *Revue archéologique*.

Intelligence.

Professor A. Weber's essay on the *Rāmāyana*, which was published in the *Abhandlungen* of the Royal Academy of Berlin, and of which an English translation, by the Rev. D. C. Boyd, appeared in Mr. Burgess' *Indian Antiquary* for April, June, and August, 1872, is beginning to be severely commented upon by Hindu scholars. It will be remembered that the paper referred to attempts to prove that Vālmiki, the composer of the Hindu epic, was acquainted, either directly or indirectly, with Homer's *Iliad*; and that the main plot of his composition—the abduction of Sītā to Lankā (Ceylon), as well as several other incidents—were taken from the Greek poem. Professor Weber also maintains the story of Rāma, as contained in a Buddhist treatise, the *Dasaratha Jātaka*, to be a more ancient version of the legend, not yet adulterated with elements of Western origin. The current weekly numbers of the *Native Opinion*, of Bombay, contain a very able and dignified review of the essay, by Mr. Kāshināth Trimbak Telang, "Was the *Rāmāyana* copied from Homer?" being a paper read, on September 2, 1872, before the Students' Literary and Scientific Society at Bombay. This writer endeavours to refute Professor Weber's arguments one by one, showing no ordinary acquaintance with Sanskrit literature and the writings of European scholars. Particular stress is laid on the total want of correspondence in the delineation of the various characters introduced in the two poems. The first number of Mr. Mookerjee's *Magazine* (July 1872) also contains a brief notice of the essay, by Bābū Rājendralāl Mitra, who, without at all entering into the merits of the case, tries to pooh-pooh the matter, and to treat the whole discussion as a joke of Professor Weber's. He also believes that European *savants* are generally disposed to receive Professor Weber's views as facts. We are not, however, aware of any European scholar having as yet expressed his opinion on the matter, either for or against the views of Professor Weber.

It will be satisfactory to Sanskrit students in this country to learn that the catalogue of the Sanskrit books in the British Museum is now complete, and may henceforth be consulted in the Reading Room. It is to be hoped that so valuable a contribution to Sanskrit bibliography will be made available to all students. Next to the library of the late Professor Goldstücker, the British Museum probably contains the most complete collection of printed Sanskrit works; and no catalogue of the former being, as far as we know, in preparation, the trustees would no doubt render a good service to Sanskrit scholars by allowing their catalogue to be printed.

Contents of the Journals.

Kuhn's *Beiträge* (VII. 3) consists this time of only two articles. The one by Spiegel, on Burnouf's Zend investigations, combats the prevalent supposition "that Burnouf obtained his results by means of comparative philology; that he discovered the meaning of Zend words by comparison with Sanskrit; and that he thought next to nothing of the assistance of tradition—in fact, Spiegel asserts that he entirely departs from tradition in only twenty-eight words out of a thousand." The other is by Fick, on Lagarde's Phrygian glosses. By means of these he proves that the Phrygians were not only Indo-Europeans, but that they were more closely related to the Aryans of Europe than of Asia; whether of the north or of the south of Europe, he leaves to be decided another time. As to *ἄνω*, "above," the most certain analogue

occurs in the Gaulish *ver-*, Welsh *guor-*, *gor-*, and *guar*, τὸ ἄνω; nor need ἀδωμεῖν (= φιλῆν) be Iranian—compare the Old Irish proper name *Adamán*.

Zeitschrift für vergleichende Sprachforschung, Vol. XXI. Pt. 2 and 3.—This double number is chiefly devoted to "Umbrian Studies," by J. Savelsberg. [The article (or book, for it occupies 140 pages) calls for a detailed examination. The matter is arranged under the different phonetic changes exemplified; and several collateral subjects are discussed, in particular (under the change from *v* to *h*) questions relating to the Greek and Latin conjugation.]—Miscellanea, by H. Kern, are—(1) *gāvi*, "cow;" (2) the Oscan perfect in *-tte*; (3) the Oscan words *bratēis* and *cadeis*.—E. Windisch reviews Dr. H. Brunnhofer's *Fäla, Lac, the Graeco-Italian Name of Milk*. [Rejects, after a most careful examination, the author's theory that the root is *gal*, "to swallow," and proposes *gal*, "to drip," instead.]—Schweitzer-Sidler reviews several important recent books:—Enderis, *Versuch einer Formenlehre der oskischen Sprache*; Abel, *Ueber einige Grundsätze der lateinischen Wortstellung*. [Thoughtful, connecting language with psychology.] Ascoli, the German translation of his *Corsi di Glottologia*; Hadley, *On the Nature and Theory of the Greek Accent*; Whitney, *On the Nature and Designation of the Accent in Sanskrit*. [Papers from the Transactions of the American Philological Association, 1869-70, which have been noticed in the Academy.] *Mémoires de la Société de Linguistique de Paris*, t. i. 4^o fasc. [Valuable papers.]—Rumpelt, *Die deutschen Pronomina und Zahlwörter historisch dargestellt*.—Works of Professor Elia Lattes, of Milan, viz.: (1) *Osservazioni sopra alcune Iscrizioni etrusche* (Memoria del professore Elia Lattes, s. corrisp. del R. I. Lombardo; 9 dic. 1869); (2) *Osserv. cd., lette nell' adunanza del 9. nov. 1871*, del R. I. Lomb. di scienze e lettere; (3) *Osserv. intorno alle Epigrafi etrusche fiorentine del tipo dell' undecima bilingue*, lette nell' ad. del 28 dic. 1871; (4) *Intorno alle Ep. etr.* (Fabr. 384-397) del t. dell' und. bil., ed intorno ad altre unilingue, comprese fra numeri (Fabr. 73-231); osserv. lette nell' ad. del 25 gennaio 1872; (5) *Intorno ai tipi delle Ep. latine dell' Etruria*, confrontati con quelli delle Ep. etr.; osserv. presentate nell' ad. del 21 marzo 1872; (6) *Intorno alle Unilingue etr.* (Fabr. 402-462 ter) del t. dell' und. bil. ed intorno alle varietà di quel tipo; osserv. pres. nell' ad. del 21. m. 1872. [The result of these investigations, which Dr. Schweitzer-Sidler accepts as certain, is that Etruscan is an Indo-Germanic language, one of the Italian group; and that the inscriptions contain chiefly proper names, among them a large proportion of female names. They offer a rich harvest for the subject of Italian declension, word-formation, and nomenclature, and are of the highest importance for Italian phonetics and palaeography. It is reported that Corssen has arrived at similar results.]—Leskien reviews Miklosich, *Die slavischen Elemente im Neugriechischen*. [The influence of Slavonic on modern Greek has been very slight: that of Albanian has been the most important, next that of Romance and Turkish.]—Gothic *vopija*, "I call;" by Joh. Schmidt.—Two Indian similes, by Windisch. [Exemplify the use of the potential, as in Homer.]

The Indian Antiquary. Part IX. Bombay, September 1872.—Biographical Notices of Grandees of the Mughul Court; by H. Blochmann. [Continued; on the titles in use at the Delhi court; biography of Vazir Khan Hakim 'Alim Uddin; and Rājah Basu of Nūrpūr in the district of Kāngrah.]—On the Bhar kings of Eastern Oudh; by W. C. Benett. [This dynasty appears to have reigned from about 1100 A.D., their kingdom stretching from Malwa to Mirzapur and Faizabad, with its principal strongholds at Kalangar and Karra; and was overthrown by Nasiruddin in 1247 A.D., when the last kings, Dalki and Malki, were slain under the walls of the Dalman fort.]—A specimen of Kashmiri: *The Dāstān Sheikh Shibli*, in Kashmiri verse, with an interlinear and a literal translation; by G. W. Leitner.—Translation from the first book of the *Prithirāja Rāsau*; by Kavi Chand Bardāi. [A paraphrase of the first book, except the introductory portion.]—The Bhūtas of Nagara Malnād in Maisūr; by V. N. Narasimmiyengar. [On the superstition, worship of demons (bhūtas), &c. in Mysore.]—Bengali Folklore: Legends from Dinajpur; by G. H. Damant. [Continued.]—Review [favourable] of M. A. Sherring's *Hindu Tribes and Castes as represented in Benares*.—Correspondence.—Part X. October 1872.—Stone Monuments in the district of Singhbhum; Chotā Nāgpur; by V. Ball. [On the practice of the Chotā Nāgpur Kols to erect monuments to their deceased friends.]—Notes on the *Rasakallola*, an ancient Oriya poem; by J. Beames. [Continued.]—The Caves of the Brazen Glen and other remains about Mauje Pātā, Taluka Chalisgaum; by W. F. Sinclair. [Description of some caves, supposed to have been viharas, in a valley in the Sātālma range.]—The Date of the *Nyāyakusumānjali*; by Kashināth T. Telang. [Contests Professor Cowell's determination of the date of that work (twelfth century), by showing that Udayanāchārya, its author, was a different writer from the Udayana who has commented on a work of Vāchaspati-miśra. According to the writer's reasoning, the *Kusumānjali* cannot have been composed later than the eleventh century.]—On the Date of Patanjali, and the King in whose reign he lived; by R. G. Bhandarkar. [From a passage in Patanjali's commentary on Pāṇini, the *Mahābhāṣya*, Professor Goldstücker maintained

that Patanjali must have lived about 144 B.C. Mr. Bhandarkar now adduces another passage, which seems to point to Pāṭaliputra as the residence of Patanjali, under King Pushpamitra, who probably reigned from 178 to 142 B.C.]—On the *Vṛihatkathā* of Kshemendra; by G. Bühler. [Somadeva, the author of *Kāthāsarisāgara*, states that his work contains the essence of the *Vṛihatkathā*, written by one Guṇādhyā in Prākṛit. It is also evident from Daṇḍin and Subandhu that such a work existed in their time, and that it was divided into sections called lambas. Dr. Bühler now has discovered a MS. of a *Vṛihatkathā* in Sanskrit, by Kshemendra, in lambas, wherein the author states to have rewritten Guṇādhyā's work in Sanskrit.]—An Interesting Passage in Kumārila Bhaṭṭa's *Tantravārttika*; by A. C. Burnell. [In this passage Kumārila (seventh century) mentions some Telugu words which are still current.]—Sketches of Mathurā; by F. S. Growse. [Continued: IV. Barsāna and Nandgāw. The former town, the home of Kṛishṇa's favourite mistress Rādhā, dates from the time of Rūpa Rāma, a Kāṭhā Brahmin and Purohita to Bharatpur, Sindhia, and Holkar. Nandgāw, the reputed home of Kṛishṇa's foster-father, is said to have been founded by Rūpa Sinha, a Sinsinwār Jāt.]—On some Eminent Characters in Sanskrit Literature; by Sashagiri Sāstri. [Account of Vikramāditya (Vikramārka); and Bhoja, king of Dhārā in Malwa.]—Asiatic Societies.—Miscellanea.—Part XI. November 1872.—Kirtans, or hymns from the earliest Bengali poets; by J. Beames. [Six popular Vaishnava hymns, Bengali text and English translation.]—The Celts of Toungoo; by F. Mason. [Descriptions, illustrated, of ancient stone and copper implements, found in Burmah. The writer supposes them to have been introduced in former times from India and China; as copper and basalt, and other stones of which they are made, are foreign to Burmah.]—Dondra Inscription; by T. W. Rhys Davids. [Elu (ancient Sinhalese) stone inscription of a king, Sanga Bo, supposed by the writer to date from about A.D. 712.]—Nārāyaṇ Svāmī; by the editor. [Historical account of Nārāyaṇ Svāmī and his sect in Gujarāt and Kāthiāwād. The founder of the sect was born at Chupiyā, near Ayodhyā (Oudh), in 1780, and died at Dādā Khachar in 1829.]—Some Account of the Pālis of Dinajpur; by G. H. Damant. [Account of the customs of this tribe, which are in many respects peculiar, and different from those of other Hindus.]—On Some Eminent Characters in Sanskrit Literature; by M. Sashagiri Sāstri. [Continuation: Kālidāsa.]—Śrāvāṇa Saturdays in Southern India; by V. N. Narasimmiyengar. [Account of a vow made in honour of the god Śrīnivāsa Svāmī of Tirupati, consisting of a begging excursion on Saturdays in the month of Śrāvāṇa.]—Bengali Folklore: Legends from Dinajpur; by G. H. Damant. [Continued.]—Manga Rāja's or Kavi Manga's *Abhidhāna*; by F. Kittel. [Account of a MS., discovered by the writer in the Rāja's library at Maisur, of a hitherto unknown Canarese dictionary of considerable value, entitled *Manga Rāja's Nighaṇṭu*.]—Archaeology in the Kṛishṇā District. [Extracts from the Proceedings of the Madras Government, June 7, 1871: Letter from Sir W. Elliot to the Under Secretary of State for India.]—On the Gonds and Kurkus of the Baitul District; by W. Ramsay. [From the Report on the Land Revenue Settlement of the Baitul District: Accounts of those two tribes, both of which claim a Rājput origin. The language of the Gonds is said to contain no element of Sanskrit or other roots of the present Hindu language; whilst that of the Kurkus is held to have a decided affinity to Telugu.]—Asiatic Societies.—Review [favourable] of F. Kittel's *Yajñatantrasūdhānidhi*, Mangalore, 1872; by A. B.—Correspondence and Miscellanea.

The Pandit. Vol. VII. Nos. 74-77. Benares, July-October 1872.—The *Śabdakhaṇḍa*, or fourth chapter, of the *Chintāmaṇi* (a celebrated work on the Nyāya philosophy), with Ruchidattamiśra's commentary. [Continued.]—The *Brahma-mīmāṃsā*, or *Vedānta* aphorisms, with Kāṇṭhāśivachārya's comment. [Continued: Adhyāya I. pādas 3 and 4; Adhyāya II. pādas 1 and 2 (one pāda in each number).]—The *Kārpāra-manjarī*. [A *Saṭṭaka*, or dramatic composition in the Prākṛit dialect, by Rājasekhara; edited, with a Sanskrit translation, by Vāmanāchārya. Concluded in Nos. 74-76: Acts (*Javanikāntara*) 2-4.]—Obituary Notices (in Sanskrit) of Dharmārāma (Ceylon) and Professor Goldstücker (No. 74).—The *Vidvanmanoranjinī*, or "Rejoicer of the Mind of the Learned," a commentary on Saḍānanda's *Vedāntasāra*, by Rāmātirtha; edited, with an English translation, by A. E. G. and G. D. [Continued in Nos. 75-77.]—*Katīpayāgṛaṇavichāra*. [Problems and solutions, in śloka, by Vināyakaśāstri; Nos. 76 and 77.]—Catalogue of Benares Sanskrit Manuscripts. [Continued.]

Philologischer Anzeiger, Vol. IV. No. 11.—The principal works reviewed are: On National Education, by the author of *Letters on Berlin Education*. [Advocates greater prominence to Greek as compared with Latin, suppressing composition, teaching grammar by reading instead of by the learning of rules, simplifying examinations, &c. The reviewer recognises the evils to be met, especially the tendency to exercise the memory and not the judgment, but doubts the efficacy of some of the remedies proposed.]—Dr. J. Lattmann: The reform in the elementary teaching of the ancient languages brought about by the modern science of language. [Wishes to base the teaching of comparative science of language upon a German grammar, of which the kernel

shall be Middle High German: the reviewer prefers Greek, beginning with Homer.]—J. Lattmann and H. D. Müller: School Latin Grammar.—Dr. A. Dräger: Historical Syntax of the Latin language. [Recognises the great merit of the book as the first comprehensive attempt of the kind.]—H. Lütze: De Homericorum carminum ratione strophica.—Gul. Fries: De anacolutis Sophocleis, pars prior.—Roesner: Rerum Praenestinarum, pars iii.—Dr. H. Babuche: The development of the organization of the Roman army.—August Boeckh: Collected minor writings, sixth volume, viz. Academic Dissertations delivered in the years 1836–1858, in the Academy of Sciences at Berlin.

New Publications.

- APULEII Psyche et Cupido rec. et emend. O. Jahn. Ed. altera. Leipzig: Breitkopf u. Härtel.
- BUCHHOLZ, E. Die homerischen Realien. 2. Abth. Die drei Naturreiche. Leipzig: Engelmann.
- CARNUTH, O. De Etymologici Magni Fontibus. Berlin: Bornträger.
- CURTIVS, Geo. Studien zur griechischen u. lateinischen Grammatik. 5. Bd. 2. Hft. Leipzig: Hirzel.
- GRUMME, Dr. Alb. Commentatio de Taciti Historiarum libri primi capite LXX. Gerae. (Berlin: Calvary und Co.)
- HAYMAN, H. The Odyssey of Homer. Vol. II. Bks. VII.–XII. Edited with Notes, &c. Nutt.
- MALINOWSKI, L. Beiträge zur slavischen Dialectologie. 1. Ueber die Oppeln'sche Mundart in Oberschlesien. 1. Hft. Laut- und Formenlehre. (Inaugural Dissertation.) Warschau: Wende.
- MNEMOSYNE. Bibliotheca Philologica Batava. Nova Series. Vol. I. [A continuation of the periodical which became celebrated under Cobet's editorship, 1852–1862.] Leipzig: Richter u. Harrassowitz.
- PHILLIPS, G. Die Wohnsitze der Kelten auf der pyrenäischen Halbinsel. (Academy Reprint.) Wien: Gerold's Sohn in Comm.
- SCHLEIER, A. Dictionnaire d'Étymologie française d'après les résultats de la science moderne. Nouvelle édition entièrement refondue et considérablement augmentée. Bruxelles: Muquardt. Londres: Nutt.
- VAHLEN, J. Aristotelische Aufsätze. II. Ueber ein Capitel aus Aristoteles' Politik. (Academy Reprint.) Wien: Gerold's Sohn.
- WESKE, M. Untersuchungen zur vergleichenden Grammatik d. finischen Sprachstammes. Leipzig: Breitkopf u. Härtel.

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